



Engraved by M. Ponder at the Peacock in the Poultry

THE
Pilgrim's Progress.
FROM
THIS WORLD
TO

that which is to come:
The Second Part.

Delivered under the Similitude of a

DREAM.

Wherein is set forth

the manner of the setting out of *Chri-*
stian's Wife and Children, their
Dangerous JOURNEY,

AND

safe Arrival at the Desired Countrey.

By JOHN BUNYAN.

have used Similitudes, Hos. 12. 10.

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the wonderful Means of their Escape in a Boat
of *Cannae*; the great Distress, and utmost Ex-
tremities which they endured at Sea for Six
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ing Providences of God which brought them
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T H E

Authors Way of Sending forth

H I S

Second Part

O F T H E

PILGRIM.

NO, now my little Book, to every place,
I Where my first Pilgrim, has but shew'd his
all at their door : If any say, who's there? (Face
en answer thou, Christiana is here.
they bid thee come in, then enter thou
th all thy boys. And then, as thou know'st how,
all who they are, also from whence they came,
haps they'l know them, by their looks, or name :
if they should not, ask them yet again
formerly they did not Entertain
the Christian a Pilgrim ; If they say
they did : And was delighted in his way :
then let them know that those related were
to him : Yea, his Wife and Children are.
Tell them that they have left their House and
(Home,
turned Pilgrims, seek a World to come :

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Tell them that they have left their House and
(Home,
turned Pilgrims, seek a World to come :

A 2

That

*That they have met with hardships in the way,
That they do meet with troubles night and day;
That they have trod on Serpents, fought with
Have also overcome a many evils. (Devil*

*Yea tell them also of the next, who have
Of love to Pilgrimage been stout and brave
Defenders of that way, and how they still
Refuse this World, to do their Fathers will.*

*Go, tell them also of those dainty things,
That Pilgrimage unto the Pilgrim brings,
Let them acquainted be, too, how they are
Beloved of their King, under his care;
What goodly Mansions for them he provides,
Tho they meet with rough Winds, and swelling
How brave a calm they will enjoy at last, (Tide
Who to their Lord, and by his ways hold fast.*

*Perhaps with heart and hand they will imbrace
Thee, as they did my firstling, and will Grace
Thee, and thy fellows with such cheer and fa
As shew will, they of Pilgrims lovers are.*

I Object.

*But how if they will not believe of me
That I am truly thine, 'cause some there be
That Counterfeit the Pilgrim, and his name,
Seek by disguise to seem the very same.
And by that means have wrought themselves in
The Hands and Houses of I know not who.*

Answer.

is true, some have of late, to Counterfeit
My Pilgrim, to their own, my Title set ;
And others, half my Name and Title too ;
Have stitched to their Book, to make them do ;
But yet they by their Features do declare
Themselves not mine to be, whose ere they are.

If such thou meetst with, then thine only way
Before them all, is, to say out thy say,
In thine one native Language, which no man
Now useth, nor with ease dissemble can.

If after all, they still of you shall doubt,
Thinking that you like Gipsies go about,
In naughty-wise the Countrey to defile,
Or that you seek good People to beguile
With things unwarrantable : Send for me
And I will Testifie, you Pilgrims be ;
Yea, I will Testifie that only you
My Pilgrims are ; And that alone will do.

2 Object.

But yet, perhaps, I may enquire for him,
Of those that wish him Damned life and limb ;
What shall I do, when I at such a door,
For Pilgrims ask, and they shall rage the more ?

Answer.

Fright not thy self my Book, for such Bugbears,
Are nothing else but ground for groundless fears,
My Pilgrims Book has travel'd Sea and Land,
Yet could I never come to understand,

That it was slighted, or turn'd out of Door
By any Kingdom, were they Rich or Poor. (ot

In France and Flanders where men kill each
My Pilgrim is esteem'd a Friend, a Brother.

In Holland too, 'tis said, as I am told,
My Pilgrim is with some, worth more than Go
Highlanders, and Wild-Irish can agree,
My Pilgrim should familiar with them be.

'Tis in New-England under such advance,
Receives there so much loving Countenance,
As to be Trim'd, new Cloth'd & deckt with Gem
That it might shew its Features, and its Limbs,
Yet more; so comely doth my Pilgrim walk,
That of him thousands daily Sing and talk.

If you draw nearer home, it will appear
My Pilgrim knows no ground of shame, or fear
City, and Countrey will him Extertain,
With welcome Pilgrim. Yea, they can't refrain
From smiling, if my Pilgrim be but by,
Or shews his head in any Company.

Brave Gallants do my Pilgrim hug and love,
Esteem it much, yea value it above
Things of a greater bulk, yea, with delight,
Say my Larks leg is better than a Kite.

Young Ladys, and young Gentle-women too,
Do no small kindness to my Pilgrim shew;
Their Cabinets, their Bosoms, and their Heart
My Pilgrim has, 'cause he to them imparts,

is pretty riddles in such wholesome strains
yields them profit double to their pains
of reading. Yea, I think I may be bold
to say some prize him far above their Gold.
The very Children that do walk the street,
they do but my holy Pilgrim meet,
salute him will, will wish him well and say,
he is the only Stripling of the Day.
They that have never seen him, yet admire
that they have heard of him, and much desire
to have his Company, and hear him tell
those Pilgrim storyes which he knows so well.
Yea, some who did not love him at the first,
but call'd him Fool, and Noddy, say they must
now they have seen & heard him, him commend,
and to those whom they love, they do him send.
Wherefore my Second Part, thou needst not be
afraid to shew thy Head: None can hurt thee,
that wish but well to him, that went before,
because thou com'st after with a Second store,
of things as good, as rich as profitable,
for Young, for Old, for Stag'ring and for stable.

3. Object.

At some there be that say he laughs too loud;
at some do say his Head is in a Cloud.
Some say, his Words and Storys are so dark,
they know not how, by them, to find his

(mark.

Answer.

Answer.

One may (I think) say both his laughs & cry
May well be guest at by his watry Eyes.
Some things are of that Nature as to make
Ones fancie Checkle while his Heart doth ake,
When Jacob saw his Rachel with the Sheep,
He did at the same time both kifs and weep.

Whereas some say a Cloud is in his Head,
That doth but shew how Wisdom's covered
With its own mantles : And to stir the mind
To a search after what it fain would find,
Things that seem to be hid in words obscure,
Do but the Godly mind the more allure ;
To study what those Sayings should contain,
That speak to us in such a Cloudy strain.

I also know, a dark Similitude
Will on the Fancie more it self intrude,
And will stick faster in the Heart and Head,
Than things from Similies not borrowed.

Wherefore, my Book, let no discouragement
Hinder thy travels. Behold, thou art sent
To Friends, not foes: to Friends that will give
To thee, thy Pilgrims, and thy words imbrace.

Besides, what my first Pilgrim left conceal'd
Thou my brave Second Pilgrim hast reveal'd
What Christian left lock't up and went his way
Sweet Christiana opens with her Key.

4. Object.

Some love not the method of your first,
hance they count it, throw't away as dust,
should meet with such, what, should I say?
t I slight them as they slight me, or nay?

Answer.

Christiana, if *with* such thou meet,
all means in all Loving-wise, them greet;
der them not reviling for revile:
if they frown, I prethee on them smile,
haps 'tis Nature, or some ill report
made them thus despise, or thus retort.
Some love no Cheese, some love no Fish, & some
ve not their Friends, nor their own House or
e start at Pigg, slight Chicken, love not (home
re than they love a Cuckow or an Owl, (Fowl,
ve such, my Christiana, to their choice,
d seek those, who to find thee will rejoyce;
no means strive, but in humble wise,
sent thee to them in thy Pilgrims guise.
Go then, my little Book and shew to all
t entertain, and bid thee welcome shall,
at thou shalt keep close, shut up from the rest,
d wish what thou shalt shew them may be blest
them for good, may make them chuse to be
grims, better by far, then thee or me.
Go then, I say, tell all men who thou art,
I am Christiana, and my part,

Is now with my four Sons, to tell you what
It is for men to take a Pilgrims lot ;

Go also tell them who, and what they be,
That now do go on Pilgrimage with thee ;
Say, here's my neighbour Mercy, she is one,
That has long-time with me a Pilgrim gone ;
Come see her in her Virgin Face, and learn
Twixt Idle ones, and Pilgrims to discern.
Yea let young Damsels learn of her to prize,
The World which is to come, in any wise ;
When little Tripping Maidens follow God,
And leave old doting Sinners to his Rod ;
'Tis like those Days wherein the young ones cry
Hosannah to whom old ones did deride.

Next tell them of old Honest, who you saw
With his white hairs treading the Pilgrims grove
Yea, tell them how plain hearted this man was
How after his good Lord he bare his Cross :
Perhaps with some gray Head this may prevail
With Christ to fall in Love, and Sin bewail.

Tell them also how Master Fearing went
On Pilgrimage, and how the time he spent
In Solitariness, with Fears and Cries,
And how at last, he won the Joyful Prize.
He was a good man, though much down in Spirit
He is a good Man, and doth Life inherit.

Tell them of Master Feeblemind also,
Who, not before, but still behind would go ;

how them also how he had like been slain,
And how one Great-Heart did his life regain:
This man was true of Heart, tho weak in grace,
One might true Godliness read in his Face.

Then tell them of Master Ready-to-halt,
A Man with Crutches, but much without fault:
Tell them how Master Feeblemind, and he
Did love, and in Opinions much agree.
And let all know, the weakness was their chance,
Yet sometimes one could Sing the other Dance.

Forget not Master Valiant-for-the-Truth,
That Man of courage, tho a very Youth.
Tell every one his Spirit was so stout,
No Man could ever make him face about,
And how Great-Heart, and he could not forbear
But put down Doubting Castle, slay Despair.

Overlook not Master Despondency.
Nor Much-a-fraid, his Daughter, tho they lye
Under such Mantles as may make them look
(With some) as if their God had them forfook
They softly went, but sure, and at the end,
Found that the Lord of Pilgrims was their Friend.
When thou hast told the World of all these things,
Then turn about, my book, and touch these strings,
Which, if but touched will such Musick make,
They'l make a Cripple dance, a Gyant quake.
Those Riddles that lie couch't within thy breast,
Freely propound, expound: and for the rest

Of

Of thy mysterious lines, let them remain,
For those whose nimble Fancies shall them gain
Now may this little Book a blessing be,
To those that love this little Book and me,
And may its buyer have no cause to say,
His Money is but lost or thrown away,
Yea may this Second Pilgrim yield that Fruit
As may with each good Pilgrims fancie sute,
And may it perswade some that go astray,
To turn their Foot and Heart to the right way

Is the Hearty P

of the Author

JOHN BUNY

[1]

T H E

Pilgrims Progress

In the Similitude of a

D R E A M.

The Second Part.

Courteous Companions, sometime since, to tell you my Dream that I had of *Christian* the Pilgrim, and of his dangerous Journey toward the Celestial COUNTRY; was pleasant to me, and profitable to you. I told you then to what I saw concerning his *Wife* and *Children*, and how unwilling they were to go with him on Pilgrimage: Inso-much that he was forced to go on his Progress without them, for he durst not in the danger of that destruction which he feared would come by staying with them in the City of Destruction: Wherefore, as I then shewed you, he left them and departed.

Now it hath so happened, thorough the Multiplicity of Business, that I have been much hindered, and kept back

B

from

The Second part of

from my wonted Travels into those Parts whence he went, and so could not till now obtain an opportunity to make farther enquiry after whom he left behind, that I might give you an account of them. But having had some concerns that way of late, I went down again thitherward. Now, having taken up my Lodgings in a Wood about a mile off the Place, as I slept, I dreamed again.

And as I was in my Dream, behold an aged Gentleman came by where I lay; and because he was to go some part of the way that I was travelling, I thought I got up and went with him. So as we walked, and as Travellers usually do, I was as if we fell into discourse, and our talk happened to be about *Christian* and his Travels: For thus I began with the Old-man.

Sir, said I, *what Town is that that lieth below, that lieth on the left hand of the way?*

Then said Mr. *Sagacity*, for that was his name, it is the City of *Destruction*, a populous place, but possessed with very ill conditioned, and idle sort of People.

I thought that was that City, quoth I *I went once my self through that Town, and therefore know that this report you give of it is true.*

Sag. Too true, I wish I could speak truth in speaking better of them that dwell therein.

The Pilgrims Progress.

3

Well, Sir, quoth I, Then I perceive you
be a well meaning man: and so one that
likes pleasure to hear and tell of that which
is good; pray did you never hear what hap-
ped to a man sometime ago in this Town
(whose name was Christian) that went on
Pilgrimage up toward the higher Regi-

Sag. Hear of him! Aye, and I also
heard of the Molestations, Troubles,
Wars, Captivities, Cries, Groans, Frights
and Fears that he met with, and had
on his Journey, besides, I must tell
you, all our Countrey rings of him,
there are but few Houses that have
heard of him and his doings, but have
heard after and got the Records of his
Pilgrimage; yea, I think I may say,
that his hazzardous Journey, has Christians
drawn a many well-wishers to his wayes: *are well*
though when he was here, he was *spoken of*
in every mans mouth, yet now he *when gone,*
he, he is highly commended of all *tho' called*
his said he lives bravely where he *Fools while*
Yea, many of them that are resolute *they are*
never to run his hazzards, yet have *here.*
mouths water at his gains.

They may, quoth I, well think, if they think
that is true, that he liveth well
he is, for he now lives at, and in the
Land of Life, and has what he has
of Labour and Sorrow, for there is no
mixed therewith.

Talk! The People talk strange- Revel. 3, 4.
about him: Some say that he now *1 Chap. 6.*
is in White, that he has a Chain of *11.*

The Second Part of

Gold about his Neck, that he has Crown of Gold, beset with Pearls upon his Head: Others say, that the shining ones that sometimes shewed themselves to him in his Journey, are become his Companions, and that he is as familiar with them in the place where he is, as here one Neighbour is with another. Besides, 'tis confidently affirmed concerning him, that the King of the place where he is, has bestowed upon him already, a very rich and pleasant Dwelling at Court, and that every day eateth and drinketh, and walketh, and talketh with him, and receiveth of the smiles and favours of that is Judge of all there. Moreover, he is expected of some that his Prince, Lord of that Country, will shortly come into *these* parts, and will know the reason, if they can give any, why his Neighbours set so little by him, and had him so much in derision when they perceived that he would be a pilgrim. * For they say, that now so in the Affections of his Prince, that his Sovereign is so much concerned with the *Indignities* that were cast upon a *Christian* when he became a Pilgrim, that he will look upon all as if it were done unto himself; and no marvel, for the love that he had to his People, that he ventured as he did:

Zech. 3. 7.

Luke 14.
15.Jude. 14,
15.* Christi-
ans King
will take
Christians
part.Luke 10.
16.

The Pilgrims Progress. 5

I dare say, quoth I, I am glad on't, I Revel. 14.
 am glad for the poor mans sake, for that 13.
 now he has rest from his Labour, and for
 that he now reaperth the benefit of his Tears
 with Joy; and for that he is got beyond the
 Gun-shot of his Enemies, and is out of the Psal. 125.
 reach of them that hate him. I also am 5, 6.
 glad for that a Rumour of these things is
 noised abroad in this Country; Who can tell
 but that it may work some good effect on
 some that are left behind? But, pray Sir,
 while it is fresh in my mind, do you hear
 anything of his Wife and Children? Poor
 hearts, I wonder in my mind what they do.

Sag. Who! Christiana, and her Sons! * Good Ti-
 * They are like to do as well as did Chri- dings of
 stian himself, for though they all plaid Christians
 the Fool at the first, and would by no Wife and
 means be perswaded by, either the Tears Children.
 or Intreaties of Christian, yet second
 thoughts have wrought wonderfully with
 them, so they have packt up and are al-
 so gone after him.

Better, and better, quoth I, But What!
 Wife and Children and all?

Sag. 'Tis true, I can give you an ac-
 count of the matter, for I was upon the
 spot at the instant. and was thoroughly
 acquainted with the whole affair.

Then, said I, a man it seems may report
 it for a truth?

Sag. You need not fear to affirm it,
 I mean that they are all gon on Pilgri-
 mage, both the good Woman and her
 four Boys. And being we are, as I per-
 ceive, going some considerable way

The Second Part of

together, I will give you an account of the whole of the matter.

1 part pag.
275.

Mark this,
you that
are Churles
to your god-
ly Relati-
ons.

This *Christiana* (for that was her name from the day that she with her Children betook themselves to a *Pilgrims Life*;) after her Husband was gone over the River, and she could hear of him no more, her thoughts began to work in her mind; First, for that she had lost her Husband, and for that the loving bond of that Relation was utterly broken betwixt them. For you know, said he to me, nature can do no less but entertain the living with many a heavy Cogitation in the remembrance of the loss of loving Relations. This therefore of her Husband did cost her many a Tear. But this was not all for *Christiana* did also begin to consider with her self, whether her unbecoming behaviour towards her Husband, was not one cause that she saw him no more and that in such sort he was taken away from her. And upon this, came into my mind by *swarms*, all her unkind, unnatural, and ungodly Carriages to her dear Friend: Which also clogged her Conscience, and did load her with guilt. She was moreover much broken with recalling to remembrance the restless Groans, brinish Tears and self-bemoanings of her Husband, and how she did harden her heart against all his entreaties, and loving perswasions (of her and her Sons) to go with him yea, there was not any thing that *Christiana*

The Pilgrims Progress.

7

Christian either said to her, or did before her, all the while that his burden did hang on his back, but it returned upon her like a flash of lightning, and rent the Caul of her Heart in sunder. Specially that bitter out-cry of his, *What shall I do to be saved*, did ring in her ears most dolefully.

1 part, page
2, 3.

Then said she to her Children, Sons, we are all undone. I have sinned away your Father, and he is gone; he would have had us with him, but I would not go my self, I also have hindred you of Life. With that the Boys fell all into Tears, and cryed out to go after their Father. Oh! Said *Christiana*, that it had been but our lot to go with him, then had it fared well with us beyond what 'tis like to do now. For tho' I formerly foolishly imagin'd concerning the Troubles of your Father, that they proceeded of a foolish fancy that he had, or for that he was over-run with Melancholy Humours; yet now 'twill not out of my mind, but that they sprang from another cause, to wit, for that the Light of Light was given him, by the help of which, as I perceive, he has escaped the Snares of Death. Then they all wept again, and cryed out: Oh, Wo, worth the day.

James 1.
23, 24, 25.

The next night *Christiana* had a Dream, and behold she saw as if a broad Parchment was opened before her, in which were recorded the sum of her

Christiana's Dream.

Luke 18.

13:

ways, and the times, as she thought, look'd *very black upon her*. Then she cryed out aloud in her sleep, Lord have mercy upon me a Sinner, and the little Children heard her.

* *Mark this, this is the quin-
rescence of
Hell.*

After this she thought she saw two very ill favoured ones standing by her Bed-side, and saying, * *What shall we do with this Woman? For she cryes out for Mercy waking and sleeping: If she be suffered to go on as she begins, we shall lose her as we have lost her Husband.* Wherefore we must by one way or other, seek to take her off from the thoughts of what shall be hereafter: else all the World cannot help it, but she will become a Pilgrim.

* *Help a-
gainst Dis-
courage-
ment.*

Now she awoke in a great Sweat, also a trembling was upon her, but after a while she fell to sleeping again. * And then she thought she saw *Christian* her Husband in a place of Bliss among many *Immortals*, with an *Harp* in his Hand, standing and playing upon it before one that sat on a Throne with a Rainbow about his Head. She saw also as if he bowed his Head with his Face to the Pav'd-work that was under the Princes Feet, saying, *I heartily thank my Lord and King, for bringing of me into this Place.* Then shouted a Company of them that stood round about, and harped with their Harps: but no man living could tell what they said, but *Christian* and his Companions.

Next

The Pilgrims Progress.

2

Next Morning when she was up, had
 prayed to God, and talked with her
 Children a while, one knocked hard
 at the door; to whom she spake out
 saying, *If thou comest in Gods Name, come*
in. So he said *Amen*, and opened the
 Door, and saluted her with *Peace be to* * *Coni Ti-*
this House. * The which when he had *ons second-*
 done, he said, *Christiana*, knowest thou *ed with*
 wherefore I am come? Then she *flesh Ti-*
 blusht and trembled, also her Heart *dings of*
 began to wax warm with desires to *Gods*
 know whence he came, and what was *readiness to*
 his Errand to her: So he said unto *Pardon.*
 her; my name is *Secret*, I dwell with
 those that are high. It is talked of
 where I dwell, as if thou hadst a de-
 sire to go thither; also there is a re-
 port that thou art aware of the evil
 thou hast formerly done to thy Husband
 in hardening of thy Heart against his
 way, and in keeping of these thy Babes
 in their Ignorance. *Christiana*, the
 merciful one has sent me to tell thee
 that he is a God ready to forgive, and
 that he taketh delight to multiply to
 pardon offences. He also would have
 thee know that he inviteth thee to
 come into his Presence, to his Table,
 and that he will feed thee with the
 fat of his House, and with the Heritage
 of *Jacob* thy Father.

B 5

There

The Second Part of

There is *Christian* thy Husband, *that was*, with Legions more his Companions, ever beholding that face that doth minister Life to beholders: and they will all be glad when they shall hear the sound of thy feet step over thy Fathers Threshold.

Song. 1, 3.

Christiana
quite over-
come.

Further
Instruction
to Christi-
ana.

Christiana at this was greatly abashed in her self, and bowing her head to the ground, this *Visitor* proceeded and said, *Christiana!* Here is also a Letter for thee which I have brought from thy Husbands King. So she took it and opened it, but it smelt after the manner of the best Perfume, also it was Written in Letters of Gold. The Contents of the Letter was, *That the King would have her do as did Christian her Husband; For that was the way to come to his City, and to dwell in his Presence with Joy, for ever.* At this the good Woman was quite overcome: So she cried out to her *Visitor*. Sir, will you carry me and my children with you, that we also may see and Worship this King?

Then said the *Visitor*, *Christiana*. The bitter is before the sweet: Thou must through Troubles, as did he that went before thee, enter this Celestial City. Wherefore I advise thee, to do as did *Christian* thy Husband: go to the Wicket Gate yonder, over the Plain, for that stands in the head of the way in which thou must go, and I wish thee all good speed. Also I advise that thou put this Letter in thy Bosome. The

The Pilgrims Progress.

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thou read therein to thy self and to thy Children, until you have got it by root-of-Heart. For it is one of the Songs that thou must Sing while thou art in this House of thy Pilgrimage. Also this thou must deliver in at the further Gate.

Psal. 119.

54.

Now I saw in my Dream that this Old Gentleman, as he told me this Story, did himself seem to be greatly affected therewith. He moreover proceeded and said, So *Christiana* called her Sons together, and began thus to Address her self unto them. * My Sons, I have, as you may perceive, been of late under much exercise in my Soul about the Death of your Father; not for that I doubt at all of his Happiness: For I am satisfied now that he is well. I have also been much affected with the thoughts of mine own State and yours, which I verily believe is by nature miserable: My Carriages also to your Father in his distress, is a great load to my Conscience. For I hardened both mine own heart and yours against him, and refused to go with him on Pilgrimage.

* *Christiana prays - well for her Journey.*

The thoughts of these things would now kill me out-right; but that for a Dream which I had last night, and but that for the encouragement that this Stranger has given me this Morning. Come, my Children, let us pack up, and be gon to the Gate that leads to the Celestial Countrey, that we may see your

The Second Part of

your Father, and be with him and his Companions in Peace according to the Laws of that Land.

Then did her Children burst out into Tears for Joy that the Heart of their Mother was so inclined : So their *Visitor* bid them farewell : and they began to prepare to set out for their Journey.

But while they were thus about to be gon, two of the Women that were *Christiana's* Neighbours, came up to her House and knocked at her Door. To whom she said as before. *If you come in Gods Name, come in.* * At this the Women were stunn'd, for this kind of Language, they used not to hear, or to perceive to drop from the Lips of *Christiana*. Yet they came in ; but behold they found the good Woman a preparing to be gon from her House.

So they began and said, Neighbour, pray what is your meaning by this.

Christiana answered and said to the eldest of them, whose name was Mrs. *Timorous*, I am preparing for a Journey (This *Timorous* was Daughter to him that met *Christian* upon the Hill Difficulty ; and would a had him gone back for fear of the Lyons.)

Timorous. For what Journey I pray you ?

Chris. Even to go after my good Husband, and with that she fell a weeping.

* *Christiana's new Language stuns her old Neighbours.*

1 Part, page 63, 64.

Timous.

The Pilgrims Progress.

13

Timo. I hope not so, good Neighbour, pray, for your poor Childrens sakes, do not so unwomanly cast away your self.

Chris. Nay, my Children shall go with me; not one of them is willing to stay behind.

Timo. I wonder in my very Heart, what, or who, has brought you into this mind.

Chris. Oh, Neighbour, knew you but as much as I do, I doubt not but that you would go with me.

Timo. Prithee what new knowledge hast thou got that so worketh off thy mind from thy Friends, and that tempteth thee to go no body knows where?

Chris. Then *Christiana* reply'd, I have been sorely afflicted since my Husband's departure from me; but specially since he went over the River. But that which troubleth me most, is, my churlish Carriages to him when he was under his distress. Besides, I am now, as he was then; nothing will serve me but going on Pilgrimage. I was dreamed last night, that I saw him. O that my Soul was with him. He dwelleth in the presence of the King of the Country, he sits and eats with him at his Table; he is become a Companion of Immortals, and has a House now given him to dwell in, to which, the best Palaces on Earth, if compared, seems to me to be but as a Dunghil. The Prince of the Place has also sent for me, with

Timorous
comes to
visit *Christiana*, with
Mercy, one
of her
Neighbours.

Death.

2 Cor. 5.
1, 2, 3, 4.

with promise of entertainment if I should come to him; his messenger was here even now, and has brought me a Letter which Invites me to come. And with that she pluck'd out her Letter, and read it, and said to them, what now will you say to this?

Timo. Oh the madness that has possessed thee and thy Husband, to run yourselves upon such difficulties! You have heard, I am sure, what your Husband did meet with, even in a manner at the first step, that he took on his way, as our Neighbour Obstinate yet can testifie; for he went along with him, yea and Plyable until they, like wise men, were afraid to go any further. We also heard over above, how he met with the Lyons, Appellion, the shadow of death, and many other things: Nor is the danger he met with at Vanity fair to be forgotten by thee. For if he, tho' a man, was so hard put to it, what canst thou being but a poor Woman do? Consider also that these five sweet Babes are thy Children, thy Flesh and thy Bones. Wherefore, though thou shouldst be so rash as to cast away thyself: Yet for the sake of the Fruit of thy Body, keep thou at home.

But Christiana said unto her, remember me not, my Neighbour: I have no price put into mine hand to get gain, and I should be a Fool of the great size, if I should have no heart to strive in with the opportunity. And for that you tell me of all these Troubles

Part, pag.
9, 10, 11,
12, 13, 14.

The reasonings of
the flesh.

The Pilgrims Progress.

15

I am like to meet with in the way, * *A perti-*
 * they are so far off from being to me *ment reply to*
 a discouragement, that they shew I am *fleshly rea-*
 in the right. *The bitter must come before* *sonings.*
the sweet, and that also will make the
 sweet the sweeter. Wherefore, since
 you came not to my House, *in Gods*
name, as I said, I pray you to be gon,
 and do not disquiet me further.

Then *Timorous* all to revild her, and
 said to her Fellow, come Neighbour
Mercy, lets leave her in her own hands,
 since she scorns our Counsel and Compa-
 ny. But *Mercy* was at a stand, and could
 not so readily comply with her Neigh-
 bour: and that for a two-fold reason.

First, her Bowels yearned over *Christiana*:
 so she said within her self, If my
 Neighbour will needs be gon, I will
 go a little way with her, and help her.
 Secondly, her Bowels yearned over her
 own Soul, (for what *Christiana* had
 said, had taken some hold upon her
 mind.) Wherefore she said within
 her self again, I will yet have more
 talk with this *Christiana*, and if I find
 Truth and Life in what she shall say,
 my self with my Heart shall also go
 with her. Wherefore *Mercy* began thus
 to reply to her Neighbour *Timorous*.

Mercies
Bowels
yearn over
Christiana.

Mercy. Neighbour, I did indeed come
 with you, to see *Christiana* this Morning,
 and since she is, as you see, a taking of
 her last farewell of her Country, I think
 to walk this Sun-shine Morning, a little
 way

Timorous
forakes
her; but
Mercy
cleaves to
her.

The Second Part of

way with her to help her on the way. But she told her not of her second Reason, but kept that to her self.

Timorous
acquaints
her Friends
what the
good Chri-
stiana in-
tends to do.

Tim. Well, I see you have a mind to go a fooling too; but take heed in time, and be wise: while we are out of danger we are out; but when we are in, we are in. So Mrs. *Timorous* returned to her House, and *Christiana* betook her self to her Journey. But when *Timorous* was got home to her House, she sends for some of her Neighbours, to wit, Mrs. *Bats-eyes*, Mrs. *Inconsiderate*, Mrs. *Light-mind*, and Mrs. *Know-nothing*. So when they were come to her House, she falls to telling of the story of *Christiana*, and of her intended Journey. And thus she began her Tale.

Tim. Neighbours, having had little to do this Morning, I went to give *Christiana* a Visit, and when I came at the Door, I knocked, as you know 'tis our Custom: And she answered, *If you come in God's Name, come in.* So in I went, thinking all was well: But when I came in, I found her preparing her self to depart the Town, she and also her Children. So I asked her what was her meaning by that? and she told me in short, That she was now of a mind to go on Pilgrimage, as did her Husband. She told me also of a Dream that she had, and how the King of the Country where her Husband was, had sent her an inviting Letter to come thither.

Then

The Pilgrims Progress.

17

Then said Mrs. Know-nothing. And Mrs. Know-nothing.

What! do you think she will go?

Timo. Aye, go she will, whatever thing.

come on't; and methinks I know it by this; for that which was my great Argument to perswade her to stay at home; to wit, the Troubles she was like to meet with in the way) is one great Argument with her to put her forward on her Journey. For she told me in so many Words, *The bitter goes before the sweet.* Yea, and for as much as it sooth, it makes the sweet the sweeter.

Mrs. Bats-eyes. Oh this blind and foolish Woman, said she, Will she not take warning by her Husband's Afflictions? For my part, I see if he was here again he would rest him content in a whole skin, and never run so many hazards for nothing.

Mrs. Inconsiderate also replied, saying, away with such Fantastical Fools from the Town; a good Riddance, for my part I say, of her, Should she stay where she dwels, and retain this her mind, who could live quietly by her? for she will either be dumpish or unneighbourly, or talk of such matters as no wise Body can abide: Wherefore, for my part, I shall never be sorry for her Departure; let her go, and let better come in her room: 'twas never a good World since these whimsical Fools dwelt in it.

Then

*Mrs.
Light-
mind.*

*Madam
Wanton,
she that
had like
to a bin too
hard for
Faithful in
time past.*

*I part, pag.
III.*

*Discourse
betwixt
Mercy
and good
Christiana.*

*Mercy in-
clines to go.*

Then *Mrs. Light-mind* added as fol-
loweth. Come, put this kind of Talk
away. I was Yesterday at *Madam
Wantons*, where we were as merry as the
Maids. For who do you think should
be there, but I, and *Mrs. Love-the-
flesh*, and three or four more, with *Mr.
Lechery*, *Mrs. Filth*, and some others.
So there we had Musick and Dancing
and what else was meet to fill up the
pleasure. And I dare say my Lady her-
self is an admirably well-bred Gentle-
woman, and *Mr. Lechery* is as pretty
Fellow.

By this time *Christiana* was got
her way, and *Mercy* went along with
her. So as they went, her Children
being there also, *Christiana* began
discourse. And, *Mercy*, said *Christiana*,
I take this as an unexpected favour
that thou shouldest set foot out of *Doe*
with me to accompany me a little
my way.

Mercy. Then said young *Mercy* (for
she was but young,) If I thought it would
be to purpose to go with you, I would never
go near the Town any more.

Chris. Well *Mercy*, said *Christiana*,
cast in thy Lot with me. I well know
what will be the end of our Pilgrimage,
my Husband is where he would
not but be, for all the Gold in the *Spa-
nish* Mines. Nor shalt thou be rejected
tho thou goest but upon my Invitation.
The King, who hath sent for me and
Children, is one that delighteth

Mercy

The Pilgrims Progress. 19

Mercy. Besides, if thou wilt, I will Christiana hire thee, and thou shalt go along with *would have* me as my servant. Yet we will have all *her Neigh-* things in common betwixt thee and *bour with* me, only go along with me. *her.*

Mercy. But how shall I be ascertained *Mercy* that I also shall be entertained? Had I *doubts of* this hope from one that can tell, I would *acceptance.* make no stick at all, but would go, being helped by him that can help, tho' the way was never so tedious.

Christiana. Well, loving Mercy, I *Christiana* will tell thee what thou shalt do, go *allures her* with me to the Wicket Gate, and there *to the Gate* I will further enquire for thee, and if *which is* there thou shalt not meet with encouragement, I will be content that thou *Christ, and* shalt return to thy place. I also will *promiseth* say thee for thy Kindness which thou *there to en-* shewest to me and my Children, in thy *quire for* accompanying of us in our way as thou *her.* doest.

Mercy. Then will I go thither, and *Mercy* will take what shall follow, and the Lord *prays.* grant that my Lot may there fall even as the King of Heaven shall have his heart upon me.

Christiana, then was glad at her heart, *Christiana* not only that she had a Companion, *glad of* but also for that she had prevailed with *Mercy's* this poor Maid to fall in love with *company.* her own Salvation. So they went on together, and Mercy began to weep. Then said Christiana, wherefore weepeth my sister so?

Mer-

The Second Part of

Mercy
grieves for
her carnal
Relations.

Christian's
Prayers
were an-
swered for
his Relati-
ons after he
was dead.

Psal. 126.
5, 6.

Mer. *Alas!* said she, who can but lament that shall but rightly consider what State and Condition my poor Relations are in, that yet remain in our sinful Town: and that which makes my Grief the more heavy is, because they have no Instructor, nor one to tell them what is to come.

Chris. Bowels becometh Pilgrims. And thou dost for thy Friends, as my good Christian did for me when he left me: he mourned for that I would not heed nor regard him, but his Lord and our Father did gather up his Tears and put them into his Bottle, and now both I, and thou, and these my sweet Babes, are reaping the Fruit and Benefit of them. I hope, Mercy, these Tears of thine will not be lost, for the Truth hath said, *That they that sow in Tears shall reap Joy, in singing.* And he that goeth forth and weepeth, bearing precious Seed, shall doubtless come again with rejoycing, bringing his Sheaves with him.

Then said Mercy,
Let the most blessed be my Guide,
If't be his blessed Will,
Unto his Gate, into his Fold,
Up to his Holy Hill.

And let him never suffer mee
To swarve, or turn aside
From his free Grace, and holy ways,
Whate're shall me betide.

And let him gather them of mine,
That I have left behind.

Lord make them pray they may be thine,
With all their Heart and Mind.

The Pilgrims Progress.

21-

Now my old Friend proceeded, and 1 Part, page
 said, But when *Christiana* came up to 12, 13, 14,
 the Slow of *Despond*, she began to be at 15.
 a stand; for, said she, This is the place
 in which my dear Husband had like to *Their own*
 a been smothered with Mud. She per- *carnal Con-*
 ceived also, that notwithstanding the *clussions, in-*
 Command of the King to make this *stead of the*
 place for Pilgrims good; yet it was *word of life.*
 rather worse than formerly. So I asked
 if that was true? Yes, said the Old Gen-
 tleman, too true. For that many there
 be that pretend to be the Kings La-
 bourers; and that say they are for mend-
 ing the Kings High-ways, that bring
 Dirt and *Dung* instead of Stones, and so
 marr, instead of mending. Here *Chri-*
stiana therefore, with her Boys, did
 make a stand: but said *Mercy*, * come * *Mercy*
 let us venture, only let us be wary. *the boldest*
 Then they looked well to the *Steps*, and *at the Slow*
 made a shift to get staggeringly over. *of Despond.*

Yet *Christiana* had like to a been in,
 and that not once nor twice. Now they
 had no sooner got over, but they thought
 they heard words that said unto them,
Blessed is she that believeth, for there shall
be a performance of the things that have
been told her from the Lord. Luke 1:45.

Then they went on again; and said
Mercy to *Christiana*, Had I as good
 ground to hope for a loving Reception
 at the *Wicket-Gate*, as you, I think no
 Slow of *Despond* would discourage
 me.

Well,

The Second Part of

Well, said the other, you know *your* fore, and I know *mine*; and, good friend, we shall all have enough evil before we come at our Journeys end.

For can it be imagined, that the people that design to attain such excellent Glories *as we do*, and that are so envied that Happiness *as we are*; but that we shall meet with what Fears and Scares, with what Troubles and Afflictions they can possibly assault us with, that hate us?

And now Mr. *Sagacity* left me to Dream out my Dream by my self. Wherefore me-thought I saw *Christiana*, and *Mercy* and the *Boys* go all of them up to the Gate. To which when they were come, they betook themselves to a short debate about *how* they must manage their calling at the Gate, and what should be said to him that did open to them. So it was concluded, since *Christiana* was the eldest, that she should knock for entrance, and that she should speak to him that did open, for the rest. So *Christiana* began to knock, and as her poor Husband did, she *knocked* and *knocked* again. But instead of any that answered, they all thought that they heard, as if a Dog came barking upon them. A Dog, and a great one too, and this made the Woman and Children afraid. Nor durst they for a while dare to knock any more, for fear the *Mastiff* should fly upon

Prayer
should be
made with
Considera-
tion, and
Fear: As
well as in
Faith and
Hope.

I part, pag.
31.

The Dog,
the Devil,
an Enemy
to Prayer.

The Pilgrims Progress.

23

upon them. * Now therefore they were
greatly tumbled up and down in their
minds, and knew not what to do. Knock
they durst not, for fear of the Dog :
go back they durst not, for fear that
the Keeper of that Gate should espy
them, as they so went, and should be
offended with them. At last they
thought of knocking again, and knock-
ed more vehemently then they did at
the first. Then said the Keeper of the
Gate, who is there? So the Dog left
off to bark, and he opened unto
them.

Then *Christiana* made low obeysance,
and said, Let not our Lord be offended
with his Handmaidens, for that we have
knocked at his Princely Gate. Then
said the Keeper, Whence come ye, and
what is that you would have?

Christiana answered; We are come
from whence *Christian* did come, and
upon the same Errand as he; to wit,
to be, if it shall please you, graciously
admitted by this Gate, into the way
that leads to the Celestial City.
And I answer, my Lord, in the next
place, that I am *Christiana*, once the
Wife of *Christian*, that now is gotten
above.

With that the Keeper of the Gate
did marvel, saying, *What is she become
now a Pilgrim, that but a while ago ab-
horred that Life?* Then she bowed her
Head, and said, yes; and so are these
my sweet Babes also.

Then

* *Christia-
na and her
companions
perplexed
about Pray-
er.*

How Christiana is entertained at the Gate. Then he took her by the hand, and led her in, and said also, *Suffer the little Children to come unto me, and with me,* that he shut up the Gate. This done

he called to a Trumpeter that was above over the Gate, to entertain *Christiana* with shouting and sound of Trumpets for joy. So he obeyed and sounded and filled the Air with his melodious Notes.

Now all this while, poor *Mercy* did stand without, trembling and crying for fear that she was rejected. But when *Christiana* had gotten admittance for herself and her Boys; then she began to make Intercession for *Mercy*.

Chris. And she said, my Lord, I have a Companion of mine that stands yet without that is come hither upon the same account

† *Christiana's Prayer* for her friend *Mercy*. my self. † One that is much dejected in her mind, for that she comes, as she thinks, without sending for, whereas I was sent to by my Husband's King, to come.

Now *Mercy* began to be very impatient, for each minute was as long to her as an Hour, wherefore she prevented *Christiana* from a fuller interceding for her, by knocking at the Gate herself. And she knocked then so loud, that she made *Christiana* to start. Then said the Keeper of the Gate, Who is there? And said *Christiana*, It is my Friend.

The Delays make the hungry Soul the ferver.

So he opened the Gate, and looked out; * but *Mercy* was fallen down with-
out in a Swoon, for she fainted, and was *faints*.
afraid that no Gate should be opened
to her.

Then he took her by the hand, and
said, *Damsel*, I bid thee arise.

O Sir, said she, I am faint, there is
scarce Life left to me. But he answer-
ed, That one once said, *When my Soul* *Jonah 2.7.*
fainted within me, I remembred the Lord,
and my prayer came in unto thee, into thy
Holy Temple. Fear not, but stand upon
my Feet, and tell me wherefore thou
art come,

Mer. I am come, for *that*, unto which
was never invited, as my Friend *Chri-*
stiana was. * *Hers* was from the King,
and mine was but from *her*: Wherefore
fear I presume. * *The cause*
of her faint-

ing.
Did she desire thee to come with her to
his Place?

Mer. Yes, And as my Lord sees, I
will come. And if there is any Grace
and forgiveness of Sins to spare, I be-
seech that I thy poor Handmaid may
be partaker thereof.

Then he took her again by the Hand,
and led her gently in, and said: *I pray **mark this*
all them that believe on me, by what
means soever they come unto me. Then
said he to those that stood by: Fetch
something, and give it *Mercy* to smell
thereby to stay her fainting. So they
brought her a *Bundle of Myrrh*, and a
while after she was revived.

And now was *Christiana*, and her Boys, and *Mercy*, received of the Lord at the head of the way, and spoke kindly unto by him.

Then said they yet further unto him: We are sorry for our Sins, and beg of our Lord his Pardon, and further information what we must do.

I grant Pardon, said he, by word and deed; by word in the promise of forgiveness: by deed in the way I ordained it. Take the first from my Lip with a kiss, and the other, as it shall be revealed.

Song 1, 2.
John 20.
20.

*Christ Crucified seen
afar off.*

Now I saw in my Dream that he spake many good words unto them whereby they were greatly gladdened. He also had them up to the top of the Gate and shewed them by what door they were saved, and told them with that that sight they would have again as they went along in the way, to their comfort.

So he left them a while in a Summer Parler below, where they entered in to talk by themselves. And thus *Christiana* began, O Lord! How glad am I, that we are got in hither?

* Talk between the
Christians.

Mer. So you well may; but I, of all his creatures to leap for joy,

Chris. I thought, one time, as I stood at the Gate (because I had knocked and none did answer) that all our Labour had been lost: Specially when that ugly *C* made such a heavy barking at us.

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Mer. But my worst Fears was after I saw that you was taken into his favour, and that I was left behind: Now thought I, 'tis fulfilled which is Written. *Two Women shall be Grinding together; the one shall be taken, and the other left.* I had much ado to for bear crying out, Undone, undone.

Mat- 24.
41.

And afraid I was to knock any more; but when I looked up, to what was Written over the Gate, I took Courage. I also thought that I must either knock again or dye. So I knocked, but I cannot tell how, for my spirit now struggled betwixt life and death.

I Part, pag.
30.

Chris. Can you not tell how you knocked? I am sure your knocks were so earnest, that the very sound of them made me start, I thought I never heard such knocking in all my Life. I thought you would-a come in by violent hand, or a took the Kingdom by storm.

Christiana
thinks her
Companion
prays better
then she.
Mat. 11.
12.

Mer. Alas, to be in my Case, who that so was, could but a done so? You saw that the Door was shut upon me, and that there was a most cruel Dog thereabout. Who, I say, that was so faint hearted as I, that would not a knocked with all their might? But pray, what did my Lord unto my rudeness, was he not angry with me?

Chris. * When he heard your lumbring
he gave a wonderful Innocent smile.
believe what you did pleas'd him well
ough, For he shewed no sign to the con-
ary. But I marvel in my heart why he

* Christ
pleased
with loud
and restless
praises.

The Second Part of

keeps such a Dog; had I known that afore, I fear I should not have had heart enough to a ventured my self in this manner. But now we are in, we are in, and I am glad with all my heart.

Mer. I will ask if you please next time he comes down, why he keeps such a filthy Cur in his Yard. I hope he will not take it amiss.

* The Children are afraid of the dog.

* *Ay do, said the Children, and perswade him to hang him, for we are afraid that he will bite us when we go hence.*

So at last he came down to them again, and *Mercy* fell to the Ground on her Face before him and worshipped, and said, Let my Lord accept of the Sacrifice of praise which I now offer unto him, with the calves of my Lips.

So he said to her, peace be to thee stand up.

Jer. 12, 1, 2.

* *Mercy* ex-
postulates a-
bout the
dog.

* *Devill.*

I Part pag
31.

But she continued upon her Face and said, Righteous art thou O Lord when plead with thee, yet let me talk with thee of thy Judgments: † Wherefore dost thou keep so cruell a Dog in thy Yard, at the sight of which, such Women and Children as we, are ready to fly from the Gate for fear?

He answered, and said; That Dog has another * Owner, he also is kept close in another man's ground; only the Pilgrims hear his barking. He belongs to the Castle which you see there at distance: but can come up to the Wall of this Place. He has frighted many an honest Pilgrim from worse to better.

The Pilgrims Progress.

29

by the great voice of his roaring. Indeed he that oweth him, doth not keep him of any good will to me or mine; but with intent to keep the Pilgrims from coming to me, and that they may be afraid to knock at this Gate for entrance. Sometimes also he has broken out and has worried some that I love; but I take all at present patiently, I also give my Pilgrims timely help: So they are not delivered up to his power to do to them what his Dogish nature would prompt him to.

* But what! My purchased one, I tro, hadst thou known never so much before hand, thou wouldst not be afraid of a Dog.

* A Check to the carnal fear of the Pilgrims

The Beggars that go from Door to Door, will, rather then they will lose a supposed Alms, run the hazard of the bawling, barking, and biting too of a Dog: and shall a Dog, a Dog in another Mans Yard: a Dog, whose barking I turn to the Profit of Pilgrims, keep any from coming to me? I deliver them from the Lions, their Darling from the power of the Dog.

Mer. Then said Mercy, * I confess my Ignorance: I spake what I understood not: I acknowledge that thou doest all things well.

Chris. Then Christiana began to talk of their Journey, and to enquire after the way. So he fed them, and washed their feet, and set them in the way of his Steps, according as he

* Christians when wise enough acquiesce in the wisdom of their Lord.

1 Part, pag. he had dealt with her Husband before.
35.

So I saw in my Dream, that they walkt on in their way, and had the weather very comfortable to them.

Then *Christiana* began to sing saying.

*Bless't be the Day that I began
A Pilgrim for to be ;
And blessed also be that man
That thereto moved me.*

*'Tis true, 'twas long ere I began
To seek to live for ever:
But now I run fast as I can,
Mat. 20, 6. 'Tis better late then never.*

*Our Tears to joy, our fears to Faith
Are turned, as we see :
Thus our beginning, (as one saith,)
Shews what our end will be.*

**The devils
garden.*

*The Chil-
dren eat of
the Enemies
Fruit.*

Now there was, on the other side of the Wall that fenced in the way up which *Christiana* and her Companions was to go a * Garden; and that Garden belonged to him whose was that *Barking Dog*, of whom mention was made before. And some of the Fruit-Trees that grew in that Garden shot their Branches over the Wall, and being mellow, they that found them did gather them up and oft eat of them to their hurt. So *Christiana's* Boys, as Boys are apt to do, being pleas'd with the Trees, and with the Fruit that did hang thereon, did Pluck them, and began

gan to eat. Their mother did also chide them for so doing; but still the Boys went on.

Well, said she, my Sons, you Transgress, for that Fruit is none of ours: but she did not know that they did belong to the Enemy; Ile warrant you if she had, she would a been ready to die for fear. But that passed, and they went on their way. Now by that they

were gon about two Bows-shot from the place that led them into the way: they espied two very ill-favoured ones coming down apace to meet them. With that

Christiana, and Mercie her Friend, covered themselves with their Vails, and so kept on their Journey: The Children also went on before, so at last they met together. Then they that came down to meet them, came just up to the Women, as if they would imbrace them;

but Christiana said, Stand back, or go peaceably by as you should. Yet these two, as men that are deaf, regarded not Christiana's words; but began to lay hands upon them; at that Christiana

waxing very wroth, spurned at them with her feet, Mercie also, as well as she could, did what she could to shift them.

Christiana again, said to them, Stand back and be gon, for we have no Money to lose being Pilgrims as ye see, and such too as live upon the Charity of our Friends.

Two ill favoured ones.

They assault Christiana.

The pilgrims struggle with them.

The Second Part of

Ill-fa. Then said one of the two of the Men, we make no assault upon you for Money; but are come out to tell you, that if you will but grant one small request which we shall ask, we will make Women of you for ever.

Christ. Now *Christiana*, imagining what they should mean, made answer again, We will neither hear nor regard, nor yield to what you shall ask. We are in haste, cannot stay, our Business is a Business of Life and Death. So again she and her Companions made a fresh assay to go past them. But they letted them in their way.

Ill-fa. And they said, we intend no hurt to your lives, 'tis an other thing we would have.

She cries out.

Christ. Ay, quoth *Christiana*, you would have us Body and Soul, for we know 'tis for that you are come; but we will die rather upon the spot, than suffer our selves to be brought into such Snares as shall hazzard our well being hereafter. And with that they both *Shrieked* out, and cryed Murder, Murder: and so put themselves under those Laws that are provided for the Protection of Women. But the men still made their approach upon them, with design to prevail against them: They therefore cryed out again.

Deut. 22,
23, 26. 27.

* 'Tis good
to cry out
when we
are assault-
ed.

* Now they being, as I said, not far from the Gate in at which they came, their voice was heard from where they was thither: Wherefore some of the
How

House came out, and knowing that it was *Christiana's* Tongue: they made haste to her relief. But by that they was got within sight of them, the Women was in a very great scuffle, the Children also stood crying by. Then *The Reliever* did he that came in for their relief, *ver comes.* call out to the Ruffins saying, What is that thing that you do? Would you make my Lords People to transgress? He also attempted to take them; but *The Ill-ones* they did make their escape over the *fly to the* Wall into the Garden of the Man, to *devill for* whom the great Dog belonged, so *releif.* the Dog became their Protector. This *Reliever* then came up to the Women, and asked them how they did. So they answered, we thank thy Prince, pretty well, only we have been somewhat affrighted, we thank thee also for that thou camest in to our help, for otherwise we had been overcome.

Reliever. So after a few more words, *The Reliever* said as followeth: I marvel *ver talks to* much when you was entertained at the Women's Gate above, being ye knew that ye were but weak Women, that you perswaded not the Lord there for a Conductor: Then might you have avoided these Troubles, and Dangers: For he would have granted you *me.*

Christ. * Alas said *Christiana*, we were *mark this.* mistaken with our present blessing, that Dangers to come were forgotten by us; beside, who could have thought

that so near the Kings Palace there should have lurked such naughty ones; indeed it had been well for us had we asked our Lord for one; but since our Lord knew 'twould be for our profit, I wonder he sent not one along with us.

*We lose for
want of
asking for.*

Relie. It is not always necessary to grant things not asked for, lest by so doing they become of little esteem; but when the want of a thing is felt, it then comes under, in the Eyes of him that feels it, that estimate, that properly is its due, and so consequently will be thereafter used. Had my Lord granted you a Conductor, you would not neither, so have bewailed that over sight of yours in not asking for one, as now you have occasion to do. So all things work for good, and tend to make you more wary.

Christ. Shall we go back again to my Lord, and confess our folly, and ask one?

Relie. Your Confession of your folly, will present him with: To go back again, you need not. For in all places where you shall come, you will find no want at all for in every of my Lord's Lodgings, which he has prepared for the reception of his Pilgrims, there is sufficient to furnish them against all attempts whatsoever. But, I said, he will be enquired of by them to in for them: and 'tis a poor thing that is worth asking for. When he had thus said he went back to his place, and the Pilgrims went on their way.

Ezek.
36. 37.

The Pilgrims Progress.

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Mer. Then said *Mercy*, what a *The mi-*
sudden blank is here? I made account *stake of*
we had now been past all danger, *Mercy.*
and that we should never see sorrow
more.

Christ. Thy Innocency, my Sister,
said *Christiana* to *Mercy*, may excuse
thee much; but as for me, my fault is
so much the greater, for that I saw
this danger before I came out of the
Doors, and yet did not provide for it
where provision might a been had. I
am therefore much to be blamed.

*Christia-
na's Guilt.*

Mer. Then said *Mercy*, how knew you
this before you came from home? pray open
to me this Riddle,

Christ. Why, I will tell you. Be-
fore I set Foot out of Doors, one Night,
as I lay in my Bed, I had a Dream a-
bout this. For methought I saw two
men, as like these as ever the World
they could look, stand at my Beds-feet,
plotting how they might prevent my Sal-
vation. I will tell you their very words.
They said, ('twas when I was in my
Troubles,) *What shall we do with this
Woman? for she cries out waking and
sleeping for forgiveness, If she be suffered to
go on as she begins, we shall lose her as
we have lost her Husband.* This you know
might a made me take heed, and have
provided when Provision might a been
had.

*Christia-
na's Dream
repeated.*

Mer.

Mercy

makes good
use of their
neglect of
duty.

Mer. Well, said Mercy, as by this neglect, we have an occasion ministred to us to behold our own imperfections. So our Lord has taken occasion thereby, to make manifest the Riches of his Grace. For he, as we see, has followed us with un-asked kindness, and has delivered us from their hands that were stronger than we, of his meer good pleasure.

1 Part pag.
36.

Talk in the
Interpreters
house about
Christiana's
going on
pilgrimage.

Thus now when they had talked away a little more time, they drew nigh to an House which stood in the way, which House was built for the relief of Pilgrims. As you will find more fully related in the first part of these Records of the *Pilgrims Progress*. So they drew on towards the House (the House of the Interpreter) and when they came to the Door, they heard a great talk in the House, they then gave ear and heard, as they thought, *Christiana* mentioned by name. For you must know that there went along, even before her, a talk of her and her Childrens going on Pilgrimage. And this thing was the more pleasing to them because they had heard that she was *Christian's* Wife; that Woman who was sometime ago so unwilling to hear of going on Pilgrimage. Thus therefore they stood still and heard the good people within commending her, while they little thought stood at the Door.

† She knocks
at the
Door.

† At last *Christiana* knocked as she had done at the Gate before. Now when she had knocked, there came to the Door.

Door a young Damsel named *innocent*, and opened the Door and looked, and behold two Women was there.

Damsel. Then said the Damsel to them, *The door is opened to them by Innocent.*
With whom would you speak in this Place?

Christ. *Christiana* answered, we understand that this is a Priviledged place for those that are become Pilgrims; and we now at this Door are such; Wherefore we pray that we may be partakers of that for which we at this time are come; for the day, as thou seest, is very far spent, and we are loth to night to go any further.

Damsel. Pray what may I call your name, that I may tell it to my Lord within?

Christ. My name is *Christiana*, I was the Wife of that Pilgrim that some years ago did Travel this way, and these be his four Children. This Maiden is also my Companion; and is going on Pilgrimage too.

Innocent. Then ran *Innocent* in (for that was her name) and said to those within, Can you think who is at the Door! There is *Christiana* and her Children, and her Companion, all waiting for entertainment here. * Then they * Joy in the leaped for Joy, and went and told their house of the Master. So he came to the Door, and Interpreter looking upon her, he said. Art thou that *Christiana*, whom *Christian*, the Good-man, left behind him, when he betook ed Pilgrim. himself to a Pilgrims Life?

Christ.

The Second part of

Christ. I am that Woman that was so hard-hearted as to slight my Husbands Troubles, and that left him to go on in his Journey alone, and these are his four Children; but now I also am come, for I am convinced that no way is right but this.

Mat. 21.
29.

Inter. Then is fulfilled that which also is written of the Man that said to his Son, go work to day in my Vineyard, and he said to his Father, I will not; but afterwards repented and went.

Christ. Then said *Christiana*, So be it, Amen, God make it a true saying upon me, and grant that I may be found at the last, of him in peace without spot and blameless.

Inter. But why standest thou thus at the Door, come in thou Daughter of Abraham, we was talking of thee but now: For tidings have come to us before, how thou art become a Pilgrim. Come Children, come in; come Maiden, come in; so he had them all into the House.

*Old Saints
glad to see
the young
ones walk
in Gods
ways.*

So when they were within, they were bidden sit down and rest them, the which when they had done, those that attended upon the Pilgrims in the House, came into the Room to see them. And one smiled, and another smiled, and they all smiled for Joy that *Christiana* was become a Pilgrim. They also looked upon the Boys, they stroaked them over the Faces with the Hand in token of their kind reception of them: they also carried it lovingly to

Merc

Mercy, and bid them all welcome into their Masters House.

After a while, because Supper was not ready, * the Interpreter took them into his Significant Rooms, and shewed them what *Christian*, *Christiana's* Husband had seen sometime before. Here therefore they saw the *Man* in the *Cage*, the man and his *Dream*, the man that cut his way thorough his *Enemies*, and the *Picture* of the biggest of them all: together with the rest of those things that were then so profitable to *Christian*.

*The Significant Rooms.

This done, and after these things had been somewhat digested by *Christiana*, and her Company: the Interpreter takes them apart again, and has them first into a Room, where was a man that could look no way but downwards, with a *Muck-rake* in his hand. There stood also one over his head with a *Celestial Crown* in his Hand, and proffered to give him that *Crown* for his *Muck-rake*; but the man did neither look up, nor regard; but raked to himself the *Straws*, the small *Sticks*, and *Dust* of the *Floor*.

The man with the Muck-rake expounded.

Then said *Christiana*, I perswade myself that I know somewhat the meaning of this: For this is a *Figure* of a man of this *World*: Is it not, good Sir?

Inter. Thou hast said the right, said he, and his *Muck-rake* doth show his *Carnal* mind. And whereas thou seest him rather give heed to rake up *Straws* and *Sticks*, and the *Dust* of the *Floor*

The Second Part of

Floor, then to what he says that calls to him from above with the Celestial Crown in his Hand; it is to show, That Heaven is but as a Fable to some, and that things here are counted the only things substantial. Now whereas it was also shewed thee, that the man could look no way but downwards: It is to let thee know that earthly things when they are with Power upon Mens minds, quite carry their hearts away from God.

* Christiana's prayer
against the
Muck-rake.

Chris. *Then said Christiana, O! deliver me from this Muck-rake.*

Inter. That Prayer said the Interpreter, has lain by till 'tis almost rusty: Give me not Riches, is scarce the Prayer of one of ten thousand. Straws, and Sticks, and Dust, with most, are the great things now looked after.

Pro. 30. 8.

With that Mercy, and Christiana wept, and said, It is alas! too true.

When the Interpreter had shewed them this, he has them into the very best Room in the house, (a very brave Room it was) so he bid them look round about, and see if they could find any thing profitable there. Then they looked round and round: For there was nothing there to be seen but a very great Spider on the Wall: and that they overlookt.

Mer. *Then said Mercy, Sir, I see nothing; but Christiana held her peace.*

Inter.

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Inter. But said the *Interpreter*, look again: she therefore lookt again and said, Here is not any thing, but an *Of the Spider.*

ugly Spider, who hangs by her Hands upon the Wall. Then said he, Is there but one *Spider* in all this spacious Room? Then the water stood in *Christiana's* Eyes, for she was a Woman quick of apprehension: and she said, Yes Lord, there is more here then one. Yea, and *Spiders* whose Venom is far more destructive than that which is in her. The *Interpreter* then looked pleasantly upon her, and said, Thou hast said the Truth. This made *Mercy* blush, and the Boys to cover their Faces. For they all began now to understand the Riddle.

Talk about the Spider.

Then said the *Interpreter* again, *The Pro. 30.28.*
Spider taketh hold with her hands, as you see, and is in Kings Pallaces. And wherefore is this recorded; but to show you, that how full of the Venome of Sin soever you be, yet you may by the hand of Faith lay hold of, and dwell in the best Room that belongs to the Kings House above?

The Interpretation.

Chrif. I thought, said *Christiana*, of something of this; but I could not imagine it all. I thought that we were like *Spiders*, and that we looked like ugly Creatures, in what fine Room soever we were: But that by this *Spider*, this venomous and ill favoured Creature, we were to learn how to *act Faith*, that came not into my mind. And yet she has

has taken hold with her hands as
see and dwells in the best Room
the House. God has made nothing
vain.

Then they seemed all to be glad
but the water stood in their Eyes
Yet they looked one upon another
and also bowed before the Interpreter.

*Of the Hen
and Chick-
ens.*

He had them then into another
Room where was a *Hen* and *Chickens*
and bid them observe a while. So one
of the Chickens went to the Trough
drink, and every time she drank she
lift up her head and her eyes toward
Heaven. See, said he, what this little
Chick doth, and learn of her to
knowledge whence your Mercies come
by receiving them with looking up.
Yet again, said he, observe and look
they gave heed, and perceived that
the Hen did walk in a fourfold Method
towards her Chickens. 1. She had
a *common call*, and that she hath all day
long. 2 She had a *special call*, and
that she had but sometimes. 3. She had
a *brooding note*. and 4. she had an
cry.

Now, said he, compare this *Hen* to
your King, and these Chickens to his
Mat. 23. 37. Obedient ones. For answerable to himself
himself has his Methods, which he
walketh in towards his People. By his
common call, he gives nothing, by his
special call, he always has something
give, he has also a brooding voice,

them that are under his Wing. and he
has an out-cry, to give the Alarm
when he seeth the Enemy come. I chose,
my Darlings, to lead you into the
Room were such things are, because
you are Women, and they are easie for
you.

Chris. And Sir, said *Christiana*, pray
let us see some more: So he had
them into the Slaughter-house, where
was a Butcher a killing of a Sheep: And
Behold the Sheep was quiet, and took
her Death patiently. Then said the In-
terpreter: You must learn of this Sheep,
to suffer: And to put up wrongs with-
out murmurings and complaints. Be-
hold how quietly she takes her Death,
and without objecting she suffereth her
skin to be pulled over her Ears. Your
King doth call you his Sheep.

*Of the
Butcher
and the
Sheep.*

After this, he led them into his Gar-
den, where was great variety of Flow-
ers: and he said, do you see all these?
To *Christiana* said, yes. Then said he
again, Behold the Flowers are divers
in Stature, in Quality, and Colour, and
smell, and Virtue, and some are better
then some: Also where the Gardiner
has set them, there they stand, and
marrel not one with another.

*Of the Gar-
den.*

Again he had them into his Field,
which he had sowed with Wheat
and Corn: but when they beheld, the
tops of all was cut off, only the Straw
remained. He said again, this Ground
was Dunged, and Plowed, and Sowed;
but

*Of the
Field.*

The Second Part of

but what shall we do with the Crow? Then said *Christiana*, burn some and make muck of the rest. Then said the *Interpreter* again, Fruit you see is the thing you look for, and for want of that you condemn it to the Fire, and to be troden under foot of men: Beware that in this you condemn not yourselves.

Then, as they were coming in from abroad, they espied a little *Robbin* with a great *Spider* in his mouth. So the *Interpreter* said, look here. So they looked, and *Mercy* wondred; but *Christiana* said, what a disparagement is to such a little pretty Bird as the *Robin-red-breast* is, he being also a Bird above many, that loveth to maintain a kind of Sociableness with men? I thought they had lived upon crums of Bread, or upon other such harmless matter. I like him worse than you did.

The *Interpreter* then replied, The *Robbin* is an Emblem very apt to set forth some Professors by; for so fight they are as this *Robbin*, pretty of Nore, Colours, and Carriages, they seem also to have a very great Love for Professors that are sincere; and above all other to desire to sociate with, and to be in the Company, as if they could live upon good Mans Crums. They pretend that therefore it is, that they frequent the House of the Godly, and the pointments of the Lord: but when the

re by themselves, as the Robbin, they
in catch and gobble up Spiders, they
an change their Diet, drink Iniqui-
y, and swallow down Sin like Wa-
ter.

So when they were come again into
the House, because Supper as yet was
not ready, *Christiana* again desired that
the Interpreter would either show or tell
of some other things that are Profita-
ble.

*Pray, and
you will get
at that
which yet
lies unre-
vealed.*

Then the Interpreter began and said,
The fatter the Sow is, the more she desires
the Mire; the fatter the Ox is, the more
greedously he goes to the Slaughter; and
the more healthy the lusty man is, the more
prone he is unto Evil.

There is a desire in Women, to go neat
and fine, and it is a comely thing to be a-
dorned with that, that in Gods sight is of
great price.

'Tis easier watching a night or two, then
to sit up a whole year together: So 'tis ea-
sier for one to begin to profess well, then to
hold out as he should to the end.

Every Ship-Master, when in a Storm,
will willingly cast that over Board that is
of the smallest value in the Vessel; but who
will throw the best out first? none but he that
feareth not God.

One leak will sink a Ship, and one Sin
will destroy a Sinner.

He that forgets his Friend, is ungrate-
ful unto him; but he that forgets his Savi-
our is unmerciful to himself.

He

The Second Part of

He that lives in Sin, and looks for Happiness hereafter, is like him that sows Cockle, and thinks to fill his Barn with Wheat, or Barley.

If a man would live well, let him fetch his last day to him, and make it always his company-Keeper.

Whispering and change of thoughts proves that Sin is in the World.

If the world which God sets light by is counted a thing of that worth with men: what is Heaven that God commendeth?

If the Life that is attended with so many troubles, is so loth to be let go by: What is the Life above?

Every Body will cry up the Goodness of Men; but who is there that is, as he should, affected with the Goodness of God?

We seldom sit down to Meat; but we eat, and leave. So there is in Jesus Christ more Merit and Righteousness than the whole World has need of.

Of the Tree
that is rot-
ten at heart.

When the Interpreter had done, he takes them out into his Garden again, and had them to a Tree whose inside was all rotten, and gone, and yet it grew and had Leaves. Then said Mercy, what means this? This Tree, said he, whose out-side is fair, and whose inside is rotten: is it to which many may be compared that are in the Garden of God: Who with their mouths speak high in behalf of God, but indeed will do nothing for him: Whose Leaves are fair,

fair; but their heart Good for nothing,
but to be *Tinder* for the Devils *Tinder-*
box.

Now Supper was ready, the Table
spread, and all things set on Board;
so they sate down and did eat when
one had given thanks. And the *Inter-*
preter did usually entertain those that
lodged with him with Musick at Meals,
so the Ministrels played. There was
also one that did Sing. And a very
fine voice he had.

His Song was this.

*The Lord is only my support,
And he that doth me feed:
How can I then want any thing
Whereof I stand in need?*

When the Song and Musick was
ended, the *Interpreter* asked *Christiana*,
what it was that at first did move her
thus to betake her self to a *Pilgrims*
Life?

Christiana answered. First, the loss
of my Husband came into my mind, at
which I was heartily grieved: but all
that was but natural Affection. Then
after that, came the Troubles, and Pil-
grimage of my Husband into my mind,
and also how like a Churle I had carried
it to him as to that. So guilt took
hold of my mind, and would have drawn
me into the *Pond*; but that oppor-
tunely I had a Dream of the well-being
of my Husband, and a Letter sent me
by

*They are at
Supper.*

*Talk at
Supper.*

*A Repetiti-
on of Chri-
stiana's Ex-
perience.*

by the King of that Country where my Husband dwells, to come to him. The Dream and the Letter together wrought upon my mind, that they forced me to this way.

Inter. But met you with no opposition before you set out of Doors?

Chris. Yes, a Neighbour of mine, one Mrs. *Timorous*. (She was a kin to him that would have perswaded my Husband to go back for fear of the Lions.) She all-to-be-fooled me; for, as she called my intended desperate adventure; she also urged what she could, to dishearten me to it, the hardships and Troubles that my Husband met with in the way; but all this I got over pretty well. But a Dream that I had, of two ill-lookt ones, that I thought did Plot how to make me miscarry in my Journey, that hath troubled me much. Yea, it still runs in my mind, and makes me afraid of every one that I meet, lest they should meet me to do me a mischief, and to turn me out of the way. Yea, I may tell my Lord, tho' I would not have every body know it, that between this and the Gate by which we got into the way, we were both so sorely assaulted, that we were made to cry out Murder, and the two that made this assault upon us, were like the two that I saw in my Dream.

Then

Then said the Interpreter, Thy beginning is good, thy latter end shall greatly increase, So he addressed him- *A question*
 self to Mercy: and said unto her, *And put to Mer-*
what moved thee to come hither Sweet- cy.

Mercy. Then Mercy blushed and trembled, and for a while continued silent.

Interpreter. Then said he, be not afraid, only believe, and speak thy mind.

Mer. So she began and said, Truly *Mercys answer.*
 Sir, my want of Experience, is that
 that makes me covet to be in silence,
 and that also that fills me with fears of
 coming short at last. I cannot tell of Vi-
 sions, and Dreams as my friend *Christiana*
 can; nor know I what it is to mourn
 for my refusing of the Counsel of those
 that were good Relations.

Interpreter. What was it then, dear heart,
 that hath prevailed with thee to do as thou
 hast done?

Mer. Why, when our friend here,
 was packing up to be gone from our
 town, I and another went accidentally
 to see her. So we knocked at the
 door and went in. When we were with-
 in, and seeing what she was doing, we
 asked what was her meaning. She
 said, she was sent for to go to her Hus-
 band, and then she up and told us,
 how she had seen him in a Dream,
 dwelling in a curious place among Im-
 mortals wearing a Crown, playing upon

a Harp, eating and drinking at his Princes Table, and singing Praises to him for bringing him thither, &c. Now she thought, while she was telling these things unto us, my heart burned within me. And I said in my Heart, if this be true, I will leave my Father and Mother, and the Land of my Nativitie, and will, if I may, go along with *Christiana*.

So I asked her further of the truth of these things, and if she would let me go with her: For I saw now that there was no dwelling, but with the danger of ruin, any longer in our Town. But yet she came away with a heavy heart, not for that I was unwilling to come away, but for that so many of my Relations were left behind. And I am come with all the desire of my heart, and will go if I may with *Christiana* unto her Husband and his King.

Inter. Thy setting out is good, for thou hast given credit to the truth, Thou art a *Ruth*, who didst for the love that she bore to *Naomi*, and to the Lord her God, leave Father and Mother, and the land of her Nativitie to come out, and go with a People that she knew not heretofore. The Lord recompence thy work, and full reward be given thee of the Lord God of Israel, under whose Wings thou art come to trust.

They address
themselves
for bed.

Now Supper was ended, and Preparations was made for Bed, the Women were laid singly alone, and

The Pilgrims Progress.

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Boys by themselves. Now when *Mercy* was in Bed, she could not sleep for Joy, for that now her doubts of missing at last, were removed further from her than ever they were before. So she lay blessing and Praising God who had had such favour for her.

*Mercy's
good neighbours
rest.*

In the Morning they arose with the sun, and prepared themselves for their departure: But the *Interpreter* would have them tarry a while, for, said he, you must orderly go from hence. Then said he to the Damsel that at first opened unto them, Take them and have them into the Garden, to the *Bath*, and there wash them, and make them clean from the soil which they have gathered

*The Bath
Sanctification.*

travelling. Then *Innocent* the Damsel took them and had them into the Garden, and brought them to the *Bath*, she told them that there they must wash and be clean, for so her Master would have the Women to do that led at his House as they were going

*They wash
in it.*

Pilgrimage. They then went in and washed, yea they and the Boys and all, they came out of that *Bath* not only wet, and clean; but also much enlivened and strengthened in their Joynts: when they came in, they looked fairer and clearer, than when they went out to the thing.

When they were returned out of the Garden from the *Bath*, the *Interpreter* met them and looked upon them and said unto them, fair as the Moon. Then

*They are
sealed.*

EXO. 13. 8,
9, 10.

*They are
clothed.*

*True humi-
lity.*

he called for the *Seal* wherewith
used to be *Sealed* that were washed
his *Bath*. So the *Seal* was brought,
he set his *Mark* upon them, that
might be known in the *Places* wh
ther they were yet to go: Now
seal was the contents and sum of
Passover which the Children of *Israe*
eat when they came out from
Land of *Egypt*: and the mark wa
betwixt their *Eyes*. This seal gro
added to their *Beauty*, for it wa
Ornament to their *Faces*. It also
ded to their *gravity*, and made
Countenances more like them o
gels.

Then said the *Interpreter* again
Damsel that waited upon these *Wo*
Gointo the *Vestry* and fetch o
ments for these *People*: So she
and fetched out white *Rayment*,
laid it down before him; so he
manded them to put it on. *It*
fine Linnen, white and clean. Whe
Women were thus adorned they
ed to be a *Terror* one to the
For that they could not see that
each one on her self, which they
see in each other. Now therefor
began to esteem each other better
themselves: For you are fairer
am, said one, and you are more
then I am, said another. The *C*
also stood amazed to see into wh
shion they were brought.



And here how the Slothfull are a Signe
 of up, cause holy wayes they did decline
 here too how the Child doth play & man
 weak grow strong, when Great heart leads
 the way.



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The Pilgrims Progress.

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The Interpreter then called for a *Man-servant* of his, one *Great-heart*, and bid him take *Sword*, and *Helmet* and *Shield*, and take these my Daughters, said he, and conduct them to the House called *Beautiful*, at which place they will rest next. So he took his Weapons, and went before them, and the Interpreter said, God speed. Those also that belonged to the Family sent them away with many a good wish. So they went on their way, and Sung.

*This place has been our second Stage,
Here we have heard and seen*

*Those good things that from Age to Age,
To others hid have been.*

*The Dunghil raker, Spider, Hen,
The Chicken too to me
Hath taught a Lesson, let me then
Conformed to it be.*

*The Butcher, Garden and the Field,
The Robbin and his bait,
Also the Rotten-tree doth yield
Me Argument of weight*

*To move me for to watch and pray,
To strive to be sincere,*

*To take my Cross up day by day,
And serve the Lord with fear.*

Now I saw in my Dream that they went on, and *Great-heart* went before them, so they went and came to the place where *Christians Burthen* fell off his Back, and tumbled into a Sepulchre. Here then they made a pause, and here also

1 part pag.

54.

D 3

they

they blessed God. Now said *Christiane*, it comes to my mind what was said to us at the Gate, to wit, that she should have Pardon, by *Word* and *Deed*; by word, that is, by the promise; by *Deed*, to wit, in the way it was obtained. What the promise is, of that I know something: But what is it to have Pardon by deed, or in the way that it was obtained, *Mr. Great-heart*, I suppose you know; wherefore if you please let us hear your discourse thereof.

*A comment
upon what
was said at
the Gate, or
a discourse of
our being
justified by
Christ.*

Great-heart. Pardon by the deed done, is Pardon obtained by some one, for another that hath need thereof: Not by the Person pardoned, but in the way, saith another, in which I have obtained it. So then to speak to the question more large, The pardon that you and *Mercy* and these Boys have attained, was obtained by another, to wit, by him that let you in at the Gate: And he hath obtain'd it in this double way. He has performed Righteousness to cover you, and spilt blood to wash you in.

Chris. But if he parts with his Righteousness to us: What will he have for himself?

Great-heart. He has more Righteousness than you have need of, or than he needeth himself.

Chris. Pray make that appear.

Great-

Great-heart. With all my heart, but first I must premise that he of whom we are now about to speak, is one that has not his Fellow. He has two Natures in one Person, plain to be distinguished, impossible to be divided. Unto each of these Natures a Righteousness belongeth, and each Righteousness is essential to that Nature. So that one may as easily cause the Nature to be extinct, as to separate its Justice or Righteousness from it. Of these Righteousnesses therefore, we are not made partakers so, as that they, or any of them, should be put upon us that we might be made just, and live thereby. Besides these there is a Righteousness which this Person has, as these two Natures are joyned in one. And this is not the Righteousness of the *God-head*, as distinguished from the *Manhood*; nor the Righteousness of the *Manhood*, as distinguished from the *God-head*; but a Righteousness which standeth in the Union of both Natures: and may properly be called, the Righteousness that is essential to his being prepared of God to the capacity of the Mediatory Office which he was to be intrusted with. If he parts with his first Righteousness, he parts with his *God-head*; if he parts with his second Righteousness, he parts with the purity of his *Manhood*; if he parts with this third, he parts with that perfection that capacitates him to the Office of Mediation. He has there-

Rom. 5.
19.

fore to another Righteousness which standeth in performance, or obedience to a revealed Will: And that is it that he puts upon Sinners, and that by which their Sins are covered. Wherefore he saith, *by one mans disobedience many were made Sinners: So by the obedience of one shall many be made Righteous.*

Christ. But are the other Righteousnesses of no use to us?

Great heart. Yes, for though they are essential to his Natures and Office, and so cannot be communicated unto another, yet it is by Virtue of them that the Righteousness that justifies, is for that purpose efficacious. The Righteousness of his God-head gives Virtue to his Obedience; the Righteousness of his Man-hood giveth capability to his obedience to justify, and the Righteousness that standeth in the Union of these two Natures to his Office, giveth Authority to that Righteousness to do the work for which it is ordained.

So then, here is a Righteousness that Christ, as God, has no need of, for he is God without it: here is a Righteousness that Christ, as Man, has no need of to make him so, for he is perfect Man without it. Again, here is a Righteousness that Christ as God-man has no need of, for he is perfectly so without it. Here then is a Righteousness that Christ, as God, as Man, as God-man has no need of, with Reference to himself.

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self, and therefore he can spare it, a
justifying Righteousness, that he for
himself wanteth not, and therefore he
giveth it away. Hence 'tis called the
gift of *Righteousness*. This Righteousness,
since Christ Jesus the Lord, has made
himself under the Law, *must* be given Rom. 5.
away: For the Law doth not *only* 17.
bind him that is under it, to do justly;
but to use Charity: Wherefore he *must*,
he *ought* by the Law, if he hath two
Coats, to give one to him that has
none. Now our Lord hath indeed *two*
Coats, one for himself, and one to spare:
Wherefore he freely bestows one up-
on those that have none. And thus
Christiana, and *Mercy*, and the rest of
you that are here, doth your Pardon
come by *deed*, or by the work of ano-
ther man? Your Lord Christ is he
that has worked, and given away what
he wrought for to the next poor Beggar
he meets.

But again, in order to Pardon by
deed, there must something be paid to
God as a price, as well as something
prepared to cover us withal: Sin has
delivered us up to the just Curse of a
Righteous Law: Now from this Curse
we must be justified by way of Redemp-
tion, a price being paid for the harms
we have done, and this is by the Blood
of your Lord: Who came and stood in
your place, and stead, and died your
Death for your Transgressions, Thus
has he ransomed you from your Trans- *Rom. 4. 25.*
gressions.

Gala. 13.
13.

Christiana
affected
with this
way of Re-
demption.

* How the
Strings that
bound Chri-
stians burden
to him were
cut.

How affec-
tion to Christ
is begot in
the Soul.

gressions by Blood, and covered your
polluted and deformed Souls with Righte-
ousness: For the sake of which
God passeth by you, and will not
punish you, when he comes to Judge the
World.

Chris. This is brave. Now I see that
there was something to be learnt by our being
pardoned by word and deed. Good Merc-
cy, let us labour to keep this in mind,
and my Children do you remember it also.
But, Sir, was not this it that made my good
Christians Burden fall from off his Shoulder,
and that made him give three leaps for
Joy?

Great-heart. * Yes, 'twas the belief of
this, that cut those Strings that could not
be cut by other means, and 'twas to give
him a proof of the Virtue of this, that
he was suffered to carry his Burden to
the Cross.

Chris. I thought so, for tho' my heart
was lightful and joyous before, yet it is ten
times more lightsome and joyous now. And
I am perswaded by what I have felt, tho' I
have felt but little as yet, that if the most
burdened Man in the World was here, and
did see and believe, as I now do, 'twould
make his heart the more merry and
blithe.

Great-heart. There is not only com-
fort, and the ease of a Burden brought
to us, by the sight and Consideration of
these; but an indeared Affection be-
gotten in us by it: For who can, if he doth
but once think that Pardon comes,
not

The Pilgrims Progress.

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not only by promise, but thus; but be affected with the way and means of his Redemption, and so with the man that hath wrought it for him?

Chris. True, methinks it makes my Heart bleed to think that he should bleed for me. Oh! thou loving one, Oh! thou Blessed one. Thou deservest to have me, *1 Part pag. 54.*

thou hast bought me: Thou deservest to have me all, thou hast paid for me ten thousand times more than I am worth. No Cause of admiration.

marvel that this made the Water stand in my Husbands Eyes, and that it made him trudge so nimbly on, I am perswaded he wished me with him; but vile wretch, that I was, I let him come all alone. O Mercy, that thy Father and Mother were here, yea, and Mrs. Timorous also. Nay I wish now with all my Heart, that here was Madam Wanton too. Surely, surely, their Hearts would be affected, nor could the fear of the one, nor the powerful Lust of the other, prevail with them to go home again, and to refuse to become good Pilgrims.

Great heart. You speak now in the warmth of your Affections, will it, think you, be always thus with you? Besides, this is not communicated to every one, not to every one that did see your Jesus bleed. There was that stood by, and that saw the Blood run from his Heart to the Ground, and yet was so far off this, that instead of lamenting they laughed at him, and instead of becoming his Disciples, did harden their

To be affected with Christ and with what he has done is a thing special.



The Second Part of

their Hearts against him. So that all that you have my Daughters, you have by a peculiar impression made by a Divine contemplating upon what I have spoken to you. Remember that 'twas told you, that the Hen by her common call, gives no meat to her Chickens. This you have therefore by a special Grace.

Now I saw still in my Dream, that they went on until they were come to the place that *Simple*, and *Sloth* and *Presumption* lay and slept in, when *Christian* went by on Pilgrimage. And behold they were hanged up in Irons a little way off on the other side.

Simple and Sloth and Presumption hanged, and why.

Mercy. Then said *Mercy* to him that was their Guide, and Conductor, What art those three men? and for what are they hanged there?

Great-heart. These three men, were Men of very bad Qualities, they had no mind to be Pilgrims themselves, and whosoever they could they hindred, they were for *Sloth* and *Folly* themselves, and whoever they could perswade with, they made so too, and withal taught them to presume that they should do well at last. They were asleep when *Christian* went by, and now you go by they are hanged.

Mercy. But could they perswade any to be of their Opinion?

Great-heart. Yes, they turned several out of the way. There was *Sloth* and *Presumption* that they perswaded to do as they. They

Their Crimes.

They also prevailed with one Short-mind, with one No-heart, with one Linger-Who they pre-
 after-lust, and with one Sleepy-head, and vailed upon
 with a young Woman her name was to turn out of
 Dull, to turn out of the way and be the way.
 come as they. Besides, they brought
 up an ill-report of your Lord, perswad-
 ing others that he was a task-Master.
 They also brought up an evil report of
 the good Land, saying, 'twas not half
 so good as some pretend it was: They
 also began to vilifie his Servants, and
 to count the very best of them med-
 dlesome, troublesome busie-Bodies:
 Further, they would call the Bread of
 Gods, Husks; the Comforts of his Chil-
 drens, Fancys, the Travel and La-
 bour of Pilgrims, things to no pur-
 pose.

Chris. Nay, said Christiana, if they
 were such, they shall never be bewailed by me,
 they have but what they deserve, and I think
 it is well that they hang so near the High-
 way that others may see and take warning.
 But had it not been well if their Crimes
 had been engraven in some Plate of Iron
 or Brass, and lft here, even where they
 did their Mischiefs, for a caution to other bad
 Men?

Great-heart. So it is, as you well may
 perceive if you will go a little to the
 Wall.

Mercy. No no, let them hang and
 their Names Rot, and their Crimes live for
 ever against them; I think it a high fa-
 vour that they were hanged afore we came
hither.

hither, who knows else what they might do
to such poor Women as we are? Then
turned it into a Song, saying,

Now then, you three, hang there and be a Sign
To all that shall against the Truth combine:
And let him that comes after, fear this end,
If unto Pilgrims he is not a Friend.

And thou my Soul of all such men beware,
That unto Holiness Opposers are.

1 Part pag. Thus they went on till they came
61. the foot of the Hill Difficulty. Where

Ezek. 34.
18.

'Tis difficult
getsing of
good Do-
ctrine in er-
roneous
Times.

again their good Friend, Mr. Great-
heart, took an occasion to tell them of
what happened there when Christian
himself went by. So he had them first
to the Spring. Lo, saith he, This is the
Spring that Christian drank of, before
he went up this Hill, and then 'twas
clear and good; but now 'tis Dirty
with the feet of some that are not de-
sirous that Pilgrims here should quench
their Thirst: Thereat Mercy said, And
why so envious tro? But said their Guide,
It will do, if taken up, and put into a
Vessel that is sweet and good; for then
the Dirt will sink to the bottom, and
the Water come out by it self more
clear. Thus therefore Christiana and her
companions were compelled to do. They
took it up, and put it into an Earthen-pot
and so let it stand till the Dirt was gone
to the bottom, and then they drank
thereof.

The Pilgrims Progress.

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Next he shewed them the two by-ways
that were at the foot of the Hill, where ** By paths*
Formality and Hypocrisie, lost themselves. *tho barred up*
And, said he, these are dangerous *will not keep*
Paths: Two were here cast away when *all from go-*
Christian came by. ** And although, as ing in them*
you see, these ways are since stopt up
with *Chains, Posts* and a *Ditch*: Yet there *1 Part pag.*
are that will chuse to adventure here, *ra- 62.*
rather than take the pains to go up this
Hill.

Christiana. *The way of Transgressors is Pro. 13.*
hard. 'Tis a wonder that they can get into those 15.
ways, without danger of breaking their
Necks.

Great-heart. They will venture, yea,
if at any time any of the Kings Servants
doth happen to see them, and doth call
unto them, and tell them that they are
in the wrong ways, and do bid them be-
ware the danger. Then they will railing-
ly return them answer and say, *As for*
the Word that thou hast spoken unto us in the Jer 44. 16,
name of the King, we will not hearken un- 17.
to thee; but we will certainly do whatsoever
our own Mouths, &c.
May if you look a little farther, you
shall see that these ways, are made cau-
tionary enough, not only by these *Posts*
and *Ditch* and *Chain*; but also by being
hedged up. Yet they will chuse to go ** The reason*
here. *why some do*

Christiana. ** They are Idle, they love not chuse to go in*
take Pains, up-hill-way is unpleasant to by waies.
So it is fulfilled unto them as it
written. The way of the slothful man Pro. 15.
is 19.

is a Hedge of Thorns. Yea, they will rather chuse to walke upon a Snare, than to go up this Hill, and the rest of this way to the City.

*The Hill
puts the Pil-
grims to it.*

*They sit in
the Arbour.*

Then they set forward and began to go up the Hill, and up the Hill they went; but before they got to the top, *Christiana* began to Pant, and said, I dare say this is a breathing Hill, no marvel if they that love their ease more than their Souls, chuse to themselves a smoother way. Then said *Mercy*, I must sit down, also the least of the Children began to cry. Come, come, said *Great-heart*, sit not down here, for a little above is the Princes Arbour. Then took he the little Boy by the Hand, and led him up thereto.

*1 Part pag.
62, 63.*

*Mat. 11.
28.*

When they were come to the Arbour they were very willing to sit down, for they were all in a pelting heat. Then said *Mercy*, How sweet is rest to them that Labour? And how good is the Prince of Pilgrims, to provide such resting places for them? Of this Arbour I have heard much; but I never saw it before. But here let us beware of sleeping: For as I have heard, for that it cost poor *Christiana* dear.

*The little
Boys answer
to the guide,
and also to
Mercy.*

Then said Mr. *Great-heart* to the little ones, Come my preety Boys, how do you do? what think you now of going on Pilgrimage? Sir, said the least, I was almost beat out of heart; but I thank you for lending me a hand at my need. And I remember now what my Mother

her has told me, namely, That the way to Heaven is as up a Ladder, and the way to Hell is as down a Hill. But I had rather go up the Ladder to Life, then down the Hill to Death.

Then said Mercy, But the Proverb is, To go down the Hill is easie: But James said (for that was his Name) The day is coming when in my Opinion, going down Hill will be the hardest of all. A good Boy, said his Master, thou hast given her a right answer. Then Mercy smiled, but the little Boy did blush.

Chris. Come, said *Christiana*, will you wait a bit, a little to sweeten your mouths, while you sit here to rest your legs? For I have here a peice of pomegranate which Mr. Interpreter put in my Hand, just when I came out of his doors; he gave me also a piece of Honey-comb, and a little Bottle of spirits. I thought he gave you something, said Mercy, because he called you to side. Yes, so he did, said the other. But Mercy, It shall still be as I wish it should, when at first we came home: Thou shalt be a sharer in the good that I have, because thou willingly didst become my Companion. Then she gave to them, and they eat, both Mercy, and the Boys. Then said *Christiana* to Mr. Great-heart, will you do as we? But he answered, I am going on Pilgrimage, and presently I shall return; much good may what

*Which is
hardest up
Hill or down
Hill.*

*They refresh
themselves.*

what you have, do to you. Athor
I eat the same every day. Now when
they had eaten and drank, and ha
chatted a little longer, their go
said to them, The day wears awa
if you think good, let us prepare
be going. So they got up to go, an
the little Boys went before; but Ch
stiana forgot to take her Bottle of Spi
rits with her, so she sent her litt
Boy back to fetch it. Then said M
I think this is a *losing* Place. He
Christian lost his *Role*, and here Ch
stiana left her Bottle behind her:
what is the cause of this? so their gu
made answer and said, The cause
sleep, or *forgetfulness*; some *sleep*, wh
they should keep *awake*; and some
forget, when they should *remember*; an
this is the very cause, why often at
resting places, some Pilgrims in so
things come off losers. Pilgrims sho
watch and remember what they ha
already received under their great
enjoyments: But for want of doing
oft times their rejoycing ends
Tears, and their Sun-shine in a Clo
Witness the story of *Christian* at
place.

Christiana
forgets her
Bottle of Spi-
rits.

Mark this.

1 part page
65.

When they were come to the place
where *Mistrust* and *Timorous* met Ch
an to perswade him to go back for
of the Lions, they perceived as it
a Stage, and before it towards
Road, a broad plate with a Copy
Verses written thereon, and un
ne

death, the reason of the raising up of that Stage in that place, rendred. The Verses were these.

Let him that sees this Stage take heed,
Unto his Heart and Tongue:
Lest if he do not, here he speed
As some have long agoe.

The words underneath the Verses were. This Stage was built to punish upon, who through Timorousness, or distrust, shall be afraid to go farther on Pilgrimage. Also on this Stage both Mistrust, and Timorous were burned though the Tongue with an hot Iron, for endeavouring to hinder Christian in his Journey.

Then said Mercy. This is much like the saying of the beloved, What shall be given unto thee? or what shall be done Psal. 120. unto thee thou false Tongue? sharp Arrows 3, 4. the mighty, with Coals of Juniper.

So they went on, till they came i Part pag. within sight of the Lions. Now Mr. 69. Great-heart was a strong man, so he was not afraid of a Lion. But yet when they were come up to the place where the Lions were, the Boys that went before, were now glad to cringe behind, they were afraid of the Lions, so they slept back and went behind. At their guide smiled, and said, How my Boys, do you love to go more when no danger doth approach, and

and love to come behind so soon as the Lions appear?

Now as they went up, Mr. *Great-heart* drew his Sword with intent to make a way for the Pilgrims in spite of the Lions. Then there appeared one, that *of Grim the Giant, and of his backing the Lions.* seems, had taken upon him to back the Lions. And he said to the Pilgrims guide, What is the cause of your coming hither? Now in the name of that man was *Grim* or *Bloody-man*, because of his slaying of Pilgrims, and he was of the race of the *Gyants*.

Great-heart. Then said the Pilgrims guide, these Women and Children, are going on Pilgrimage, and this is the way they must go, and go it they shall in spite of thee and the Lions.

Grim. This is not their way, neither shall they go therein. I am come forth with stand them, and to that end will I back the Lions.

Now to say truth, by reason of the fierceness of the Lions, and of the *Great-heart* Carriage of him that did back them, the way had of late lain much unoccupied and was almost all grown over with Grass.

Christiana. Then said *Christiana*, That the High-ways have been unoccupied heretofore, and tho' the Travellers have been made in time past, to walk rough by-Paths, it must not be so now as I am risen, *Now I am Risen a Mother in Israel.*

Judg. 5, 6,
7.

The Pilgrims Progress.

Grim. Then he swore by the Lions, but it should; and therefore bid them turn aside, for they should not have passage there.

Great-heart. But their guide made first his Approach unto *Grim*, and laid so heavily at him with his Sword, that he forced him to a retreat.

Grim. Then said he (that attempted to back the Lions) will you slay me upon mine own Ground?

Great-heart. 'Tis the Kings High-way *A fight be-*
that we are in, and in his way it is *twixt Grim*
that thou hast placed thy Lions; but *and Great-*
these Women and these Children, tho' heart.

weak, shall hold on their way in spite of thy Lions. And with that he gave him again a down-right blow, and brought him upon his Knees. With this blow he also broke his Helmet, and with the next he cut off an Arm. Then did the Giant Roar so hideously, that his Voice frightened the Women, and yet they were glad to see him lie sprawling upon the Ground. Now the Lions were chained, and so of themselves could do nothing. Wherefore when old *Grim* that intended to back them was dead, Mr. *Great-heart* said to the Pilgrims, Come now and follow me, and no hurt shall happen to you from the Lions. They therefore went on; but the Women trembled as they passed by them, the Boys also look't as if they would die; but they all got by without further hurt.

The Victory.

*They pass by
the Lyons,*

Now

The Second Part of

*They come to
the Porters
Lodge.*

Now then they were within sight of the Porters Lodge, and they soon came up unto it; but they made the more haste after this to go thither, because 'tis dangerous travelling there in the Night. So when they were come to the Gate, the guide knocked, and the Porter cried, *who is there*; but as soon as the Guide had said, *it is I*, he knew his Voice and came down. (For the Guide had oft before that, came thither as a Conductor of Pilgrims (when he was came down, he opened the Gate, and seeing the Guide standing just before it (for he saw not the Women, for they were behind him) he said unto him, How now Mr. Great-heart, what is your business here so late to Night? I have brought, said he, some Pilgrims hither, whereby my Lords Commandment they must Lodge. I had been here some time ago, had I not been opposed by the Giant that did use to back the Lyons. But I after a long and tedious combat with him, have cut him off, and have brought the Pilgrims hither in safety.

*Great-heart at-
tempts to go
back.*

Porter. Will you not go in, and stay till Morning?

Great-heart. No, I will return to my Lord to night,

*The Pilgrims
implore his
company still.*

Christiana. Oh Sir, I know not how to be willing you should leave us in our Pilgrimage, you have been so faithful, and so loving to us, you have fought so stoutly for us, you have been so hearty
in

counselling of us, that I shall never forget your favour towards us.

Mercy. Then said *Mercy*, O that we might have thy Company to our Journeys end? How can such poor Women as we, hold out in a way so full of Troubles as this way is, without a Friend, and Defender?

James. Then said *James*, the youngest of the Boys, Pray Sir be perswaded to go with us and help us, because we are so weak, and the way so dangerous as it is.

Great-heart. I am at my Lords Commandment. If he shall allot me to be your Guide quite thorough, I will willingly wait upon you; but here you failed at first; for when he bid me come thus far with you, then you should have begged me of him to have gone quite thorough with you, and he would have granted your request. However, at present I must withdraw, and so good *Christiana*, *Mercy*, and my brave Children, Adieu.

Help lost for want of asking for.

Then the Porter, Mr. Watchful, asked *Christiana* of her Country, and of her Kindred, and she said, I came from the City of Destruction, I am a Widow Woman, and my Husband is dead, his name was Christian the Pilgrim. How said the Porter, was he your Husband? Yes, said she, and these are his Children: and this, pointing to *Mercy*, is one of my Towns-Women. Then the Porter rang his Bell, as at such times he

1 Part pag. 70.
Christiana makes her self known to the Porter, he tells it to a damsel.

*Joy at the
noise of the
Pilgrims
coming.*

he is wont and there came to the Door one of the Damsels, whose Name was *bumble-mind*. And to her the Porter said, Go tell it within that *Christiana* the Wife of *Christian* and her Children are come hither on Pilgrimage. She went in therefore and told it. But Oh what a Noise for gladness was there within, when the Damsel did but drop that word out of her Mouth?

So they came with hast to the Porter, for *Christiana* stood still at the Door; then some of the most grave, Saluted her, Come in *Christiana*, come in thou Wife of that Good Man, come in thou Blessed Woman, come in with all that is with thee. So she went in, and they followed her that were her Children and her Companions. Now when they were gone in, they were had into a very large Room, where they were bidden to sit down: So they sat down and the chief of the House was called to see, and welcom the Guests. Then they came in, and understanding who they were, did Salute each one with a kiss, and said, Welcom ye Vessels of the Grace of God, welcom to us your Friends.

*Christians
love is kindled at the
sight of one
another.*

Now because it was somewhat late and because the Pilgrims were weary with their Journey, and also made faine with the sight of the Fight, and of the terrible Lyons: Therefore they desired as soon as might be, to go to

The Pilgrims Progress.

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to go to Rest. Nay, said those of the Family, refresh your selves first with a Morsel of Mear. For they had prepared for them a Lamb, with the accustomed Sauce belonging thereto. For the Porter had heard before of their coming, and had told it to them within. When they had Supped, and ended their Prayer with a Psalm, they desired they might go to rest. But let us, said *Christiana*, if we may be so bold as to use, be in that Chamber that was my husbands, when he was here. So they led them up thither, and they lay all in a Room. When they were at Rest, *Christiana* and *Mercy* entered into discourse about things that were convenient.

Exo. 12.
38.

Joh. I. 29.

I Part pag.
82.

Chris. Little did I think once, that when my Husband went on Pilgrimage I should be a follower.

Mercy. And you as little thought of lying in his Bed, and in his Chamber to rest, as you do now.

Chris. And much less did I ever think of kissing his Face with Comfort, and of Wreathing the Lord the King, with him, and now I believe I shall.

Mercy. Hark, don't you hear a noise?

Christiana. Yes, 'tis as I believe Noise of Musick, for Joy that we are here.

Mercy. Wonderful! Musick in the House, Musick in the Heart, and Musick also in Heaven, for joy that we are here.

Christs Eosome is for all Pilgrims.

E

Thus

*Mercy did
laugh in her
sleep.*

*Mercy's
Dream.*

*What her
dream was*

*Ezek. 16.
8, 9, 10, 11.*

Thus they talked a while, and then betook themselves to sleep; so in the morning, when they were awake Christiana said to Mercy.

Chris. *What was the matter that you laughed in your sleep to Night? I suppose you were in a Dream?*

Mercy. So I was, and a sweet Dream it was; but are you sure I laughed?

Christiana. *Yes, you laughed heartily. But pray thee Mercy tell me thy Dream?*

Mercy. I was a Dreamed that I sat alone in a Solitary place, and was bemoaning of the hardness of my Heart. Now I had not sat there long, when I methought many were gathered about me to see me, and to hear what I said. So they hearkened, and I went on bemoaning the hardness of my Heart. At this, some of them laughed at me, some called me Fool, and some began to thrust me about. With that, methought I looked up, and saw one coming with Wings towards me. So he came directly to me, and said Mercy, what aileth thee? When he had heard me make my complaint; he said, *Peace be to thee?* he so wiped mine Eyes with his Handkerchief, and clad me in Silver and Gold, he put a Chain about my Neck, and Ear-rings in mine Ears, and a beautiful Crown upon my Head. Then he took me by the Hand, and said I should come after me. So he went up, and I followed, till we came at a Gate.

Gate. Then he knocked, and when they within had opened, the man went in and I followed him up to a Throne, upon which one sat, and he said to me, *welcome Daughter*. The place looked bright, and twinkling like the Stars, or rather like the *Sun*, and I thought that I saw your Husband there, so I awoke from my Dream. But did I laugh?

Christiana. Laugh! Ay, and well you might to see your self so well. For you must give me leave to tell you, that I believe it was good a Dream, and that as you have begun to find the first part true, so you shall find the second at last. God speaks once, yea twice, yet man perceiveth it not, Job. 33. 14, in a Dream, in a Vision of the Night, 15.

When deep sleep falleth upon men, in slumbering upon the Bed. We need not, when a Bed, lie awake to talk with God. He can visit us while we sleep, and cause us then to hear his Voice. Our Heart oft times awakes when we sleep, and God can speak to that, either by Words, by Proverbs, by Signs and Similitudes, as well as if one was awake.

Mercy. Well I am glad of my Dream, for I hope ere long to see it fulfilled, Mercy glad of her dream
to the making of me laugh again.

Christiana. I think it is now time to rise and to know what we must do?

Mercy. Pray, if they invite us to stay a while, let us willingly accept of the offer. I am the willinger to stay a while here, to grow better acquainted

with these Maids ; methinks *Prudence*, *Piety* and *Charity*, have very comly and sober Countenances.

Chris. We shall see what they will do. So when they were up and ready, they came down. And they asked one another of their rest, and if it was Comfortable, or not ?

Mer. Very good, said *Mercy*. It was one of the best Nights Lodging that ever I had in my Life.

*They stay
here some
time.*

Then said *Prudence*, and *Piety*, If you will be perswaded to stay here a while, you shall have what the House will afford.

Charity. Ay, and that with a very good will said *Charity*. So they consented, and stayed there about a Month or above : And became very Profitable one to another. And because *Prudence* would see how *Christiana* had brought up her Children, she asked leave of her to Catechise them : So she gave her free consent. Then she began at the youngest whole Name was *James*.

*Prudence
desires to
catechise
Christianas
Children.*

*James Cate-
chised.*

Pru. And she said, Come *James*, canst thou tell who made thee ?

Jam. God the Father, God the Son, and God the Holy Ghost.

Pru. Good Boy. And canst thou tell who saves thee ?

Jam. God the Father, God the Son, and God the Holy Ghost.

Pru. Good Boy still. But how doth God the Father save thee ?

Jam. By his Grace.

Pru.

Pru. How doth God the Son save thee?

Jam. By his Righteousness, Death, and Blood, and Life.

Pru. And how doth God the Holy Ghost save thee?

Jam. By his Illumination, by his Renovation, and by his Preservation.

Then said Prudence to Christiana, You are to be commended for thus bringing up your Children. I suppose I need not ask the rest these Questions, since the youngest of them can answer them so well. I will therefore now apply my self to the Youngest next.

Prudence. Then she said, Come Joseph, (for his Name was Joseph) will you let me Catechise you?

Joseph catechised.

Joseph. with all my Heart.

Pru. What is Man?

Joseph. A Reasonable Creature, so made by God, as my Brother said.

Pru. What is supposed by this Word, saved?

Joseph. That man by Sin has brought himself into a State of Captivity and Misery.

Pru. What is supposed by his being saved by the Trinity?

Joseph. That Sin is so great and mighty a Tyrant, that none can pull us out of its clutches but God, and that God is so good and loving to man, as to pull him indeed out of this Miserable State.

Pru. What is Gods design in saving of poor Men?

The Second Part of

Joseph. The glorifying of his Name of his Grace, and Justice, &c. And the everlasting Happiness of his Creature.

Pru. Who are they that must be saved?

Joseph. Those that accept of his Salvation.

Good Boy *Joseph*, thy Mother hath taught thee well, and thou hast hearkened to what she has said unto thee.

Then said *Prudence* to *Samuel*, who was the eldest but one.

Prudence. Come *Samuel*, are you willing that I should Catechise you also?

Samuel
Catechised.

Sam. Yes, forsooth, if you please.

Pru. What is Heaven?

Sam. A palace, and State most blessed because God dwelleth there.

Pru. What is Hell?

Sam. A Place and State most woful because it is the dwelling place of Sin, the Devil, and Death.

Prudence. Why wouldest thou go to Heaven?

Sam. That I may see God; and serve him without weariness; that I may see Christ, and love him everlastingly; that I may have that fulness of the Holy Spirit in me, that I can by no means here enjoy.

Pru. A very good Boy also, and one that has learned well.

Th

Then she addressed her self to the eldest, whose Name was *Matthew*, and she said to him, Come *Matthew*, shall I also Catechise you?

Mat. With a very good will.

Pru. I ask then, if there was ever any *Matthew* thing that had a being, antecedent to, or before God?

Mat. No, for God is Eternal, nor is there any thing excepting himself, that had a being until the beginning of the first day. For in six days the Lord made Heaven and Earth, the Sea and all that in them is.

Pru. What do you think of the Bible?

Mat. It is the Holy Word of God.

Pru. Is there nothing Written therein, but what you understand?

Mat. Yes, a great deal.

Pru. What do you do when you meet with such places therein, that you do not understand?

Mat. I think God is wiser then I. I pray also that he will please to let me know all therein that he knows will be for my good.

Pru. How believe you as touching the Resurrection of the Dead?

Mat. I believe they shall rise, the same that was buried: The same in Nature, tho' not in Corruption. And I believe this upon a double account. First, because God has promised it. Secondly, because he is able to perform

Prudences
conclusion up-
on the Cate-
chizing of the
Boys.

Mercy has
a sweet
heart.

Mercies
temper.

Then said *Prudence* to the Boys, You must still hearken to your Mother, for she can learn you more. You must diligently give ear to what good talk you shall hear from others, for for your sakes do they speak good things. Observe also and that with carefulness, what the Heavens and the Earth do teach you; but especially be much in the Meditation of that Book that was the cause of your Fathers becoming a Pilgrim. I for my part, my Children, will teach you what I can while you are here, and shall be glad if you will ask me Questions that tend to Godly edifying.

Now by that these Pilgrims had been at this place a week, *Mercy* had a Visitor that pretended some good Will unto her, and his name was Mr. *Brisk*; A man of some breeding, and that pretended Religion; but a man that stuck very close to the World. So he came once or twice, or more to *Mercy*, and offered love unto her. Now *Mercy* was of a fair Countenance, and therefore the more alluring.

Her mind also was, to be always busying of her self in doing, for when she had nothing to do for her self, she would be making of Hose and Garments for others, and would bestow them upon them that had need. And Mr. *Brisk* not knowing where or how she disposed of what she made, seemed to be greatly taken, for that he found her

never

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never Idle. I will warrant her a good Huswife, quoth he to himself.

* Mercy then revealed the business to the Maidens that were of the House, and enquired of them concerning him: for they did know him better then she. So they told her that he was a very busie Young-Man, and one that pretended to Religion; but was as they feared, a stranger to the Power of that which was good.

* Mercy enquires of the Maids concerning Mr. Brisk.

Nay then, said Mercy, I will look no more on him, for I purpose never to have a clog to my Soul.

Prudence then replied, That there needed no great matter of discouragement to be given to him, her continuing so as she had begun to do for the Poor, would quickly cool his Courage.

So the next time he comes, he finds her at her old work, a making of things for the Poor. Then said he, What always at it? Yes, said she, either for my self, or for others. And what canst thou earn a day, quoth he? I do these things, said she, That I may be Rich in good Works, laying up in store a good Foundation against the time to come, that I may be bold on Eternal Life: Why prethee what dost thou with them? said he; I leave them naked, said she. With that his Countenance fell. So he forbore to come at her again. And when he was asked the reason why, he said, That Mercy was a pretty Lass; but troubled

Talk her with: Mercy and Mr. Brisk.

I Tim. 6. 17, 18, 19.

He forsakes her and why.

with ill Conditions.

When he had leſcher, Prudence
 Mercy in the Did I not tell thee that Mr. Brisk
 practice of ſoon forſake thee? yea, he will raiſe
 Mercy re- an ill report of thee: For notwithstanding
 jected; While ding his pretence to Religion, and
 Mercy in the ſeeming love to Mercy: Yet Mercy
 Name of he are of tempers ſo different, that
 Mercy is believe they will never come to
 ſked.

Mercy. I might a bad Husbands
 now, tho' I ſpoke not of it to any;
 they were ſuch as did not like my Con-
 ditions, though never did any of them find
 with my Perſon: So they and I could
 agree.

Prudence. Mercy in our days is little
 by, any further then as to its Name
 the Practice, which is ſet forth by
 Conditions, there are but few that
 abide.

Mercy's re-
 ſolution.

Mercy. Well, ſaid Mercy, if no
 will have me, I will dye a Maid,
 Conditions ſhall be to me as a Husband
 For I cannot change my Nature, and I
 one that lies croſs to me in this, that I
 poſe never to admit of, as long as I live
 had a Siſter named Bountiful that
 married to one of theſe Churlis; but
 and ſhe could never agree; but becauſe
 Siſter was reſolved to do as ſhe had
 that is, to ſhow Kindneſs to the Poor,

How Mer-
 cy's Siſter
 was ſerved
 by her Huſ-
 band.

ſore her Husband firſt cried her out
 the Croſs and then turned her out
 Doors.

Pin. And yet he was a Professor, I warrant you?

Mer. Yes, such a one as he was, and of such as he, the World is now full; but I am for none of them all.

* Now Matthew the eldest Son of *Christiana* fell Sick, and his Sicknes was fore upon him, for he was much pained, in his Bowels, so that he was with it, at times, pulled as 'twere both ends together. There dwelt also not far from thence, one Mr. *Skill*, an Ancient, & well approved Physician. So *Christiana* desired it, and they sent for him, and he came. When he was entred the Room, and had a little observed the Boy, he concluded that he was sick of the Gripes.

Then he said to his Mother, What Diet has Matthew of late fed upon? Diet said *Christiana*, nothing but that which is wholsom. * The Physician answered, This Boy has been tampering with something which lies in his Maw undigested, and that will not away without means. And I tell you he must be purged or else he will dye.

* *Matthew falls sick.*

Gripes of Conscience.

* The Physicians Judgment.

Samuel. * Then said Samuel, Mother, what was that which my Brother did gather up and eat, so soon as we were come from the Gate, that is at the head of the way? You know that there was an Orchard on the left hand, on the otherside of the Wall, and some of the Trees hung over the Wall, and my Brother did pluck and did

Samuel puts his Mother in mind of the fruit his Brother did eat.

Christi-

The Second Part of

Christiana. True my Child, said *Christiana*, he did take thereof and did eat; naughty Boy as he was, I did chide him, and yet he would eat thereof.

Skill. I knew he had eaten something that was not wholesome Food. And that Food, to wit, that Fruit is even the most hurtful of all. It is the Fruit of Belzebubs Orchard. I do marvel that you did warn you of it; many have died thereof.

Christiana. Then *Christiana* began to cry, and she said, O naughty Boy, and O careless Mother, what shall I do for my Son?

Skill. Come, do not be too much Dejected, the Boy may do well again; but he must purge and Vomit.

Christiana. Pray Sir try the utmost of your Skill with him whatever it costs.

Skill. Nay, I hope I shall be reasonable. So he made him a Purge; but it was weak. 'Twas said, it was made of the Blood of a Goat, the Ashes of a Heifer, and with some of the Juice of Hyssop, &c. * When Mr. Skill had heard that that Purge was too weak, he made him one to the purpose. 'Twas made of a Carne & Sanguine Christi. * You know Physicians give strange Medicines to their Patients (and it was made

Heb. 10. 1,
2, 3, 4.

* Potion prepared.

John 6.
54, 55, 56,
57.

Mark 9. 49. into Pills with a Promise of two,
The Latine a proportionable quantity of Salt. he
The Horrow. he was to take them three at a
fall

fasting in half a quarter of a Pint of the Tears of Repentance. When this potion was prepared, and brought to the Boy; * he was loth to take it, tho' torn with the Gripes, as if he should be pulled in pieces. Come, come, said the Physician, you must take it. It goes against my Stomach, said the Boy. I must have you take it, said his Mother. I shall vomit it up again, said the Boy. Pray Sir, said *Christiana* to Mr. Skill, how does it taste? It has no ill taste, said the Doctor, and with that she touched one of the pills with the tip of her Tongue. Oh *Mathew*, said she, this potion is sweeter then Honey. If thou lovest thy Mother, if thou lovest thy Brothers, if thou lovest Mercy, if thou lovest thy Life, take it. So with much ado, after a short Prayer for the blessing of God upon it, he took it; and it wrought kindly with him. It caused him to purge, it caused him to sleep, and rest quietly, it put him into a fine heat and breathing sweat; and did quite rid him of his Gripes.

Heb. 9. 14.

* The boy loth to take the Physick.

Zech. 12. 10.

The Mother tastes it, and persuades him.

So in little time he got up, and walked about with a Staff, and would go from Room to Room, and talk with *Prudence*, *Mary*, and *Charity* of his Distemper, and how he was healed.

A word of God in the hand of his Faith.

So when the Boy was healed, *Christiana* asked Mr. Skill, saying, Sir, what will content you for your pains, and me to and of my Child? And he said, you must pay the Master of the Collidge

Heb. 11, 12, 13, 14, 15.

of Physicians, according to rules made in that case, and provided.

Chris. But Sir, said she, what is this good for else?

Skill. It is an universal Pill, 'tis good against all the Diseases that Pilgrims are incident to, and when it is well prepared it will keep good, time out of mind.

This Pill an Universal Remedy.

Christiana. Pray Sir, make me twelve Boxes of them: For if I can get these, I will never take other Physick.

Skill. These Pills are good to prevent Diseases, as well as to cure when one is Sick.

Yea, I dare say it, and stand to it, that if a man will but use this Physick as he should, it will make him for ever.

Joh. 6. 50.

** In a Glass of the Tears of Repentance.*

But, good Christiana, thou must give these Pills, no other way; * but as I have prescribed: For if you do, they will do no good. So he gave unto Christiana Physick for her self, and her Boys, and for Mercy: and bid Matthew take heed how he eat any more Grapes, and kist them and went his way.

It was told you before, That Prudence bid the Boys, that if at any time they would, they should ask her some Questions, that might be profitable, and they would say something to them.

Then Matthew who had been sick asked her, Why for the most part Pills should be bitter to our Palates?

Of Physick.

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Pr. To shew how unwelcome the word of God and the Effects thereof are ^{Of the Ef-} to a Carnal Heart, ^{fects of Phy-}

Matthew. Why does Physick, if it does good, Purge, and cause that we Vomit?

Prudence. To shew that the Word when it works effectually, cleanseth the Heart and Mind. For look what the one doth to the Body, the other doth to the Soul.

Matthew. What should we learn by seeing Of Fire and the Flame of our Fire go upwards? and by of the Sun. seeing the Beams, and sweet Influences of the Sun strike downwards?

Prudence. By the going up of the Fire, we are taught to ascend to Heaven, by fervent and hot desires. And by the Sun his sending his Heat, Beams, and sweet Influences downwards; we are taught, that the Saviour of the World; tho' high, reaches down with his Grace and Love to us below.

Matthew. Where have the Clouds their ^{Of the} Water? ^{Clouds.}

Pr. Out of the Sea.

Matthew. What may we learn from that?

Pr. That Ministers should fetch their Doctrine from God.

Mat. Why do they empty themselves upon the Earth?

Pr. To shew that Ministers should give out what they know of God to the World.

Mat.

The Second Part of

Of the Rain-
bow.Mat. Why is the Rainbow caused by the
Sun?Prudence. To shew that the Covenant
of Gods Grace is confirmed to us in
Christ.Mat. Why do the Springs come from the
Sea, to us, thorough the Earth?Prudence. To shew that the Grace of
God comes to us thorough the Body of
Christ.Of the
Springs.Mat. Why do some of the Springs rise out of
the tops of high Hills?Prudence. To shew that the Spirit of
Grace shall spring up in some that are
Great and Mighty, as well as in many that
are Poor and low.Of the Can-
dle.Mat. Why doth the Fire fasten upon the
Candle-wick?Prudence. To shew that unless Grace doth
kindle upon the Heart, there will be no
true Light of Life in us.Matthew. Why is the Wick and Tallow
and all, spent to maintain the light of the Can-
dle?Prudence. To shew that Body and Soul
and all, should be at the Service of, and
spend themselves to maintain in good
Condition that Grace of God that is in
us.Of the Peli-
can.Mat. Why doth the Pelican pierce her own
Brest with her Bill?Prudence. To nourish her Young ones with
her Blood, and thereby to shew that Christ
the blessed, so loveth his Young, his
People, as to save them from Death by his
Blood.

Mat.

Mat. What may one learn by hearing the Cock to Crow. Of the Cock.

Prudence. Learn to remember *Peter's* Sin, and *Peter's* Repentance. The Cocks crowing, shews also that day is coming on, let then the crowing of the Cock put thee in mind of that last and terrible Day of Judgment.

Now about this time their month was out, wherefore they signified to those of the House that 'twas convenient for them to up and be going. Then said *Joseph* to his Mother, It is convenient that you forget not to send to the House of *Mr. Interpreter*, to pray him to grant that *Mr. Great-heart* should be sent unto us, that he may be our Conductor the rest of our way. Good Boy, said she, I had almost forgot. So she drew up a Petition, and prayed *Mr. Watchful* the Porter to send it by some fit man to her good Friend *Mr. Interpreter*; who when it was come, and he had seen the contents of the Petitions, said to the Messenger, Go tell them that I will send him.

The weak may sometimes call the strong to Prayers.

When the Family where *Christiana* was, saw that they had a purpose to go forward, they called the whole House together to give thanks to their King, for sending of them such profitable guests as these. Which done, they said to *Christiana*, And shall we not shew thee something, according as our Custom is to do to Pilgrims, on which thou mayest meditate when thou art upon the

They provide to be gone on their way.

Eves Apple. the way? So they took *Christiana*, her Children and *Mercy* into the Cloſet, and ſhewed them one of the *Apples* that *Eve* did eat of, and that ſhe alſo did give to her Husband, and that for the eating of which they both were turned out of *Paradice*, and asked her what ſhe thought that was? Then *Christiana* ſaid, 'Tis Food, or Poyſon, I know not which; ſo they opened the matter to her, and ſhe held up her hands and wondered?

A ſight of Sin is amazing.

Gen. 3. 6.

Ro. 7. 24.

Jacob's Ladder.

Then they had her to a place, and ſhewed her *Jacob's Ladder*. Now at that time there were ſome Angels aſcending upon it. So *Christiana* looked and looked, to ſee the Angels go up, and ſo did the reſt of the Company. Then they were going into another place to ſhew them ſomething elſe: But *Yan* ſaid to his Mother, pray bid them ſtay here a little longer, for this is a curious ſight. So they turned again, and ſtood ſeeding their Eyes with this ſo pleaſing a proſpect. After this they had them into a place where did hang up a *Golden Anchor*, ſo they bid *Christiana* take it down; for, ſaid they, you ſhall have it with you, for 'tis of abſolute neceſſity that you ſhould, that you may lay hold of that within the vail, and ſtand ſteadfaſt, in caſe you ſhould meet with turbulent weather: So they were thereof. Then they took them, and had them to the mount upon which *Abraham* our Father, had offered

A ſight of Chriſt is taking.

Gen. 28.

12.

Golden Anchor.

Joh. 1. 51.

Heb. 6. 19.

12.

Gen. 22.

Isaac his Son, and shewed them the *Altar*,
the *Wood*, the *Fire*, and the *Knife*, for Of Abra-
they remain to be seen to this very Day. *ham offering*
When they had seen it, they held up *up* Isaac.
their hands and blest themselves, and
said, Oh! What a man, for love to his
Master and for denial to himself, was
Abraham? After they had shewed them
all these things, *Prudence* took them in-
to the Dining-Room, where stood a
pair of Excellent *Virginals*, so she played *Prudences*
upon them, and turned what she had *Virginals*.
shewed them into this excellent Song,
saying;

*Eve's Apple we have shewed you,
Of that be you aware:*

*You have seen Jacobs Ladder too,
Upon which Angels are.*

*An Anchor you received have;
But let not these suffice,
Until with Abra'm you have gave,
Your best, a Sacrifice.*

Now about this time one knocked at
the Door, So the Porter opened, and be-
hold Mr. *Great-heart* was there; but when Mr. *Great-*
he was come in, what Joy was there? For heart come
it came now fresh again into their minds, again.
how but a while ago he had slain old
Bloody-man, the Giant, and had deli-
vered them from the Lions.

Then

*He brings a
token from
his Lord
with him.*

Then said Mr Great-heart to *Christiana*, and to *Mercy*, My Lord has sent each of you a Bottle of Wine, and also some parched Corn, together with a couple of Pomgranates. He has also sent the Boys some Figs, and Raisins to refresh you in your way.

Robbery.

Then they addressed themselves to their Journey, and *Prudence*, and *Pity* went along with them. When they came at the Gate, *Christiana* asked the Porter, if any of late went by. He said, No, only one some time since: who also told me that of late there had been a great Robbery committed on the Kings High-way, as you go. But he said, the Thieves are taken, and will shortly be Tryed for their Lives. Then *Christiana*, and *Mercy* was afraid; but *Matthew* said, Fear nothing, as long as Mr. Great-heart is to go with us, and to be our Conductor.

*Christiana
takes her
leave of the
Porter.*

Then said *Christiana* to the Porter, Sir, I am much obliged to you for all the Kindnesses that you have shewed me since I came hither, and also for that you have been so loving and kind to my Children. I know not how to gratifie your Kindness. Wherefore pray as a token of my respects to you, accept of this mite: So she put a Gold Angel

his Hand, and he made her a low obeisance, and said, Let thy Garments be always White, and let thy Head want no Ointment. Let Mercy live and not die, and let not her Works be few. And to the Boys he said, Do you fly Youthful lusts, and follow after Godliness with them that are Grave, and Wise, so shall you put Gladness into your Mothers Heart, and obtain Praise of all that are sober minded. So they thanked the Porter and departed.

The Porters blessing.

Now I saw in my Dream, that they went forward until they were come to the Brow of the Hill, where *Pitty* bethinking her self cryed out, *Alas!* I have forgot what I intended to bestow upon *Christiana*, and her Companions. I will go back and fetch it. So she ran, and fetched it. While she was gone, *Christiana* thought she heard in a Grove a little way off, on the Right-hand, a most curious melodious Note, with Words much like these,

*Through all my Life thy favour is
So frankly shew'd to me,
That in thy House for evermore
My dwelling place shall be.*

And

And listning still she thought she heard
another answer it, saying.

*For why, the Lord our God is good,
His Mercy is for ever sure :
His truth at all times firmly stood :
And shall from Age to Age endure.*

So *Christiana* asked *Prudence*, what
'twas that made those curious Notes?
Song 2. 11, They are, said she, our Countrey Birds :
12, They sing these Notes but seldom, except
it be at the Spring, when the Flowers
appear, and the Sun shines warm, and
then you may hear them all day long.
often, said she, go out to hear them; we
also oft times keep them tame in our
House. They are very fine Company
for us when we are *Melancholy*, also
they make the Woods and Groves, and
Solitary places, places desirous to be
in.

Piety be-
floweth som-
thing on them
at parting.

By this time *Piety* was come again.
So she said to *Christiana*, Look here,
I have brought thee a Scheme of all those
things that thou hast seen at our
House : Upon which thou mayest
look when thou findest thy self for-
getful, and call those things again to re-
membrance for thy Edification, and
comfort.

Now they began to go down the Hill into the Valley of *Humiliation*. It was a steep Hill, & the way was slippery; but they were very careful, so they got down pretty well. When they were down in the Valley, *Piety*, said to *Christiana*. This is the place where *Christian* your Husband met with the foul Fiend *Apollion*, and where they had that dreadful fight that they had. I know you cannot but have heard thereof. But be of good Courage, as long as you have hear *Mr. Great-heart* to be your Guide and Conductor, we hope you will fare the better. So when these two had committed the Pilgrims unto the Conduct of their Guide, he went forward, and they went after.

1 part pag.
88.

Great-heart. Then said *Mr. Great-heart*, We need not be so afraid of this Valley: For here is nothing to hurt us, unless we procure it to our selves. 'Tis true, *Christian* did here meet with *Apollion*, with whom he also had a sore Combate; but that *frey*, was the fruit of those slips that he got in his going down the Hill. For thy that get slips there, must look for Combats here. And hence it is that this Valley has got so hard a name. For the common people when they hear that some frightful thing has befallen such an one in such a place, are of an Opinion that that place is haunted with some foul Fiend,

Mr. Great-heart at the Valley of Humiliation.

1 part pag.
88.

or

The Second Part of

or evil Spirit; when alas it is for the fruit of their doing, that such things do befall them there.

*The reason
why Chri-
stian was so
beset here.*

This Valley of *Humiliation* is of itself as fruitful a place, as any the Crow flies over; and I am perswaded if we could hit upon it, we might find somewhere here about something that might give us an Account why *Christian* was so hardly beset in this place.

*A Pillar
with an In-
scription on
it.*

Then *James* said to his Mother, Lo, yonder stands a Pillar, and it looks as if something was Written thereon: let us go and see what it is. So they went, and found there Written, *Let Christian's slip before he came hither, and the Battels that he met with in this place, be a warning to those that come after.* Lo, said their Guide, did not I tell you, that there was something here about that would give Intimation of the reason why *Christian* was so hard beset in this place? Then turning himself to *Christiana*, he said: No disparagement to *Christian* more than to many others whose Hap and Lot his was. For 'tis easier going up, then down this Hill; and that can be said but of few Hills in all these parts of the World. But we will leave the good Man, he is at rest, he also had a brave Victory over his Enemy; let him grant that dwelleth above, that we fare no worse

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worse when we come to be tryed than he.

But we will come again to this Valley of *Humiliation*. It is the best, and *a brave* most fruitful piece of Ground in all *place.* those parts. It is fat Ground, and as you see, consisteth much in Meadows: and if a man was to come here in the Summer time, as we do now, if he knew not any thing before thereof, and if he also delighted himself in the sight of his Eyes, he might see that that would be delightful to him. Behold, how green this Valley is, also how beautified *with Lillies*. I have *Song, 2. 12* also known many labouring Men that have got good Estates in this Valley *Jam. 4. 6.* of *Humiliation*. (For God resisteth *1 Pet. 5. 5.* the Proud; but gives *more, more* Grace to the Humble;) for indeed it is a very *Men thrive* fruitful Soil, and doth bring forth by *in the Val-* handfuls. Some also have wished that *ley of Hu-* the next way to their Fathers House *miliation.* were here, that they might be troubled no more with either Hills or Mountains to go over; but the way is the way, and there's an end.

Now as they were going along and talking, they espied a Boy feeding his Fathers Sheep. The Boy was in very mean Cloaths, but of a very fresh and well-favoured Countenance, and as he sate by himself he Sung. Hark, said Mr. *Great-heart*, to what the Shepherds Boy saith. So they hearkened, and he said,

Philip. 4. *He that is down, needs fear no fall,*
 12, 13. *He that is low, no Pride :*
He that is humble, ever shall
Have God to be his Guide.

I am content with what I have,
Little be it, or much :
And, Lord, Contentment still I crave,
Because thou savest such.
 Heb. 13. 5. *Fulness to such a burden is*
That go on Pilgrimage :
Here little, and hereafter Bliss,
Is best from Age to Age.

Then said their *Guide*, Do you hear him ? I will dare to say, that this Boy lives a merrier Life, and wears more of that Herb called *Hearts-ease* in his Bosom, than he that is clad in Silk and Velvet ; but we will proceed in our Discourse.

Christ,
when in the
Flesh, had
his Coun-
treys-House
in the Val-
ley of Hu-
miliation.

In this Valley our Lord formerly had his *Countray-House*, he loved much to be here ; He loved also to walk these Medows, for he found the Air was pleasant : Besides here a man shall be free from the Noise, and from the hurrying of this Life ; all States are full of Noise and Confusion, only the Valley of *Humiliation* is that empty and Solitary Place. Here a man shall not be let and hindered in his Contemplation, as in other places he is apt to be. This is a Valley that no body walks in but those that love a Pilgrims Life. And though *Christian* had the hard

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to meet here with *Apollion*, and to encounter with him a brisk encounter : Yet I must tell you, that in former times men have met with Angels here, have found Pearls here, and have in this place found the words of Life. Hos. 12
4, 5.

Did I say, our Lord had here in former Days his Countrey-house, and that he loved here to walk ? I will add, in this Place, and to the People that live and trace these Grounds, he has left a yearly revenue to be faithfully paid them at certain Seasons, for their maintenance by the way, and for their further encouragement to go on in their Pilgrimage. Mat. 11.
29.

Samuel. Now as they went on, *Samuel* said to *Mr. Great-heart* : Sir, I perceive that in this Valley, my Father and *Apollyon* had their Battel ; but whereabouts was the Fight, for I perceive this Valley is large ?

Great-heart. Your Father had that Battel with *Apollyon* at a place yonder, before us, in a narrow Passage just beyond *Forgetful-Green* : And indeed that place is the most dangerous place in all these Parts. For if at any time the Pilgrims meet with any brunt, it is when they forget what Favours they have received, and how unworthy they are of them : This was the Place also where others have been hard put to it ; but more of the place when we are come to it ; for I perswade my self, that to this day there remains either

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some sign of the Battel, or some Monument to testifie that such a Battel there was fought.

*Humility
a sweet
Grace.*

Mercy. Then said *Mercy*, I think I am as well in this Valley, as I have been any where else in all our Journey: The place methinks suits with my Spirit. I love to be in such places where there is no ratling with Coaches, nor rumbling with Wheels. Methinks here one may without much molestation be thinking what he is whence he came, what he has done, and to what the King has called him. Here one may think, and break at Heart, and melt in ones Spirit, until ones

Song. 7. 4. Eyes become like the *Fish Pools of Hidon.* They that go rightly thorough this Valley of *Bacha* make it a Well. The Rain that God sends down from Heaven upon them that are here also filleth the Pools. This Valley is that from whence also the King will give to his their Vineyards, and they that go through it, shall sing, (as *Christian* did for all he met with *Apollyon*.)

Great-heart. 'Tis true, said their Guide. *An Experi-* I have gone thorough this Valley many a time, and never was better than when here.

I have also been a Conduet to several Pilgrims, and they have confessed the same; To this man will I look, said the King, even to him that is Poor, of a contrite Spirit, and that trembles at my Word.

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Now they were come to the place where the afore mentioned Battel was fought. Then said the Guide to Christiana, her children, and Mercy: This is the place, on this Ground Christian stood, and up there came Apollyon against him: And look, and nor I tell you, here is some of your husbands Blood upon these Stones to this day: Behold also how here and there are yet to be seen upon the place, some of the Shivers of Apollyon's Broken Darts: See also how they did beat the Ground with their Feet as they fought, to make good their Places against each other, how also with their by-blows, they did split the very stones in pieces. Verily Christian did here play the Man, and shewed himself as stout, as could, had he been here, even Hercules himself. When Apollyon was beat, he made his retreat to the next Valley, that is called *The Valley of the shadow of Death*, unto which we shall come anon.

The place where Christian and the Fiend did fight, some signs of the Battel remains.

Lo yonder also stands a Monument, on which is Engraven this Battle, and Christian's Victory to his Fame throughout all Ages: So because it stood just on the way side before them, they stopt to it and read the Writing, which word for word was this;

A Monument of the Battel.

*Hard by, here was a Battle fought,
Most strange, and yet most true.
Christian and Apollyon fought
Each other to subdue.*

*The Man so bravely play'd the Man,
He made the Fiend to fly:*

*A Monument of
Christians
Victory.*

*I Part
pag. 97.*

*Groanings
heard.*

*The Ground
shakes.*

*James sick
with fear.*

*Of which a Monument I stand,
The same to testifie.*

When they had passed by this place they came upon the Borders of the shadow of Death, and this Valley was lower than the other, a place also most strangely haunted with evil things, as many were able to testifie: But these Women and Children went the better thorough it, because they had day-light, and because the Great-heart was their Conductor.

When they were entred upon this Valley, they thought that they heard a groaning as of dead men; a very great groaning. They thought also they did hear Words of Lamentation spoken, as of some in extreame Torment. These things made the Boys to quake, the Women also looked pale and wan; but their Guide bid them be of Good Comfort.

So they went on a little further, and they thought that they felt the Ground begin to shake under them, as if some hollow place was there; they heard also a kind of a hissing as of Serpents, but nothing as yet appeared. Then said the Boys, Are we not yet at the end of this doleful place? But the Guide also bid them be of good Courage, and look well to their Feet, lest haply, said he, you be taken in some Snare.

Now James began to be Sick; but he thought the cause thereof was Fear, so his Mother gave him some of that Glass of Spirits that she had given her at the

interpretation

interpreters House, and three of the Pills that Mr. Skill had prepared, and the Boy began to revive. Thus they went on till they came to about the middle of the Valley, and then *Christiana* said, Methinks I see something yonder upon the Road before us, a thing of a shape such as I have not seen. Then said *Joseph*, Mother, what is it? An ugly thing, Child; an ugly thing, said she. But Mother, what is it like, said he? 'Tis like I cannot tell what, said she. And now it was but a little way off: Then said she, it is nigh.

The Fiend appears.

The Pilgrims are afraid.

Well, well, said Mr. *Great-heart*, let them that are most afraid keep close to me: So the *Fiend* came on, and the Conductor met it; but when it was just come to him, it vanished to all their sights. Then remembered they what had been said sometime agoe; *Resist the Devil, and he will fly from you.*

Great-heart encourages them.

They went therefore on, as being a little refreshed; but they had not gone far, before *Mercy* looking behind her, saw as she thought, something most like a Lyon, and it came a great padding pace after; and it had a hollow Voice of Roaring, and at every Roar that it gave, it made all the Valley Echo, and their Hearts to ake, save the Heart of him that was their Guide. So it came up, and Mr. *Great-heart* went behind, and put the Pilgrims all before him. The Lion also came on apace, and Mr. *Great-heart* addressed himself to give him Battel: But when he saw that it was determined that resistance should be made,

A Lion

1 Pet. 5.
8, 9.

he also drew back and came no further.

*A pit and
darkness.*

Then they went on again, and their Conductor did go before them, till they came at a place where was cast up a pit, the whole breadth of the way, and before they could be prepared to go over that, a great mist and a darkness fell upon them, so that they could not see: Then said the Pilgrims, Alas! now what shall we do? But the Guide made answer; Fear not, stand still, and see what an end will he put to this also, so they stayed there because their Path was marr'd. They then also thought that they did hear more apparently the noise and rushing of the Enemies, the fire also and the smoke of the Pit was much easier to be discerned. Then said *Christiana* to *Meg*,

*Christiana
now knows
what her
Husband
felt.*

Now I see what my poor Husband went through: I have heard much of this place, but I never was here afore now; poor man, he went here all alone in the night, he had night almost quite through the way, also these Fiends were busie about him, if they would have torn him in pieces. Many have spoke of it, but none can tell what the Valley of the shadow of death should mean, until they come in it themselves; Their heart knows its own bitterness, and a stranger intermedleth not with its Joy: To be here is a fearful thing.

*Great-
heart's
Reply.*

Great. This is like doing business in great Waters, or like going down into the Hell; this is like being in the heart of the Earth, and like going down to the Bottoms of Mountains: Now it seems as if the Earth with its bars were about us for ever.

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to them that walk in darkness and have no light, trust in the name of the Lord, and stay upon their God. For my part, as I have told you already, I have gone often through this Valley, and have been much harder put to it than now I am, and yet you see I am alive. I would not boast, for that I am not mine own Saviour. But I trust we shall have a good deliverance. Come let us pray for light to him that can lighten our darkness, and that can rebuke, not only these, but all the Sarans in Hell.

So they cryed and prayed, and God sent *They pray.* light and deliverance, for there was now no Saran in their way, no not there, where but now they were stopt with a pit.

Yet they were not got through the Valley; so they went on still, and behold great stunks and loathsome smells, to the great annoyance of them. Then said *Mercy to Christiana,* there is not such pleasant being here *Mercy to Christiana,* as at the Gate, or at the Interpreters, or at the House where we lay last.

O but, said one of the Boys, it is not so *One of the Boys* to go through here, as it is to abide here *Boys Reply.* always, and for ought I know, one reason why we must go this way to the house prepared for us, is, that our home might be made the sweetest.

Well said, *Samuel,* quoth the Guide, thou now spoke like a man. Why, if ever we get out here again, said the Boy, I think I shall prize light and good way better than I did in all my life. Then said the Guide, we shall be out by and by.

So on they went, and *Joseph* said, Can-

not we see to the end of this Valley as yet? Then said the Guide, Look to your feet, for you shall presently be among the Snares. So they looked to their feet and went on; but they were troubled much with the Snares. Now when they were come among the Snares, they espyed a Man cast into the Ditch on the left hand, with his flesh all rent and
Heedless is torn. Then said the Guide, that is one
slain, and *Heedless*, that was a going this way; he
Takeheed has lain there a great while. There was
preserved. one *Takeheed* with him, when he was taken and slain, but he escaped their hands. You cannot imagine how many are killed hereabout, and yet men are so foolishly venturous, as to set out lightly on Pilgrimage, and to come without a Guide. Poor *Christian*, it was a wonder that he here escaped, but he was beloved of his God, also he had a good heart of his own, or else he could never a done it. Now they drew towards the end of the way, and just there where *Christian* had seen the
1 Part pag. Cave when he went by, out thence came
105, 106. forth *Maul a Gyant*. This *Maul* did use
Maul a to spoil young Pilgrims with Sophistry, and
Gyant. he called *Great-heart* by his name, and said unto him, how many times have you been forbidden to do these things? Then said
He quar- *Mr. Great-heart*, what things? What things
rels with quoth the Gyant; you know what things
Great- but I will put an end to your trade.
heart. pray, said *Mr. Great-heart*, before we
 to it, let us understand wherefore we must
 fight; (now the Women and Children
 stood trembling, and knew not what to do)

quoth

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quoth the Gyant, You rob the Countrey,
and rob it with the worst of Thefts. These
are but Generals, said Mr. Great-heart,
come to particulars, man.

Then said the Gyant, thou practisest the *God's Mi-*
craft of a Kidnapper, thou gatherest up Wo- *nisters*
men and Children, and carriest them into *counted as*
a strange Countrey, to the weakning of my *Kidnap-*
Masters Kingdom. But now Great-heart *pers.*

replied, I am a Servant of the God of Hea-
ven, my business is to perswade sinners to
Repentance, I am commanded to do my
endeavour to turn Men, Women and Chil-
dren, from darkness to light, and from
the power of Satan to God, and if this be
indeed the ground of thy quarrel, let us *The Gyant*
fall to it as soon as thou wilt. *and Mr.*

Then the Giant came up, and Mr. Great- *Great-*
heart went to meet him, and as he went, *heart mist*
he drew his sword, but the Giant had a *fight.*

Club: So without more ado they fell to it,
and at the first blow the Giant stroke Mr.
Great-heart down upon one of his knees;
with that the Women and Children cried:
So Mr. Great-heart recovering himself, laid *Weak folks*
about him in full lusty manner; and gave *Prayers do*
the Giant a wound in his arm; thus he *sometimes*
fought for the space of an hour, to that *help strong*
height of heat, that the breath came out *folks Cries.*
of the Giants nostrils, as the heat doth out
of a boiling Caldron.

Then they sat down to rest them, but
Mr. Great-heart betook him to prayer; also
the Women and Children did nothing but
sigh and cry all the time that the Battle did
last,

When

*The Gyant
struck
down.*

When they had rested them, and taken breath, they both fell to it again, and Mr. *Great-heart* with a full blow fetch't the *Giant* down to the ground. Nay hold, and let me recover, quoth he. So Mr. *Great-heart* fairly let him get up: So to it they went again: And the *Giant* mist but little of all to breaking Mr. *Great-heart's* Skull with his Club.

Mr. *Great-heart* seeing that, runs to him in the full heat of his Spirit, and pierced him under the fifth rib; with that the *Giant* began to faint, and could hold up his Club no longer. Then Mr. *Great-heart* seconded his blow, and smit the head of the *Giant* from his shoulders. Then the Women and Children rejoyced, and Mr. *Great-heart* also praised God, for the deliverance he had wrought.

*He is slain,
and his
head disposed of.*

When this was done, they amongst them erected a Pillar, and fastned the *Giant's* head thereon, and wrote underneath in letters that Passengers might read,

*He that did reare this head, was one
That Pilgrims did misuse;
He stoppt their way, he spared none,
But did them all abuse;
Until that I, Great-heart, arose,
The Pilgrims Guide to be;
Until that I did him oppose,
That was their Enemy.*

*1 Part 128.
107.*

Now I saw, that they went to the Ascent that was a little way off east up to be a Prospect for Pilgrims. (That was the place from

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from whence Christian had the first sight of Faithful his Brother.) Wherefore here they sat down, and rested, they also here did eat and drink, and make mer y ; for that they had gotten deliverance from this so dangerous an Enemy. As they sat thus and did eat, Christiana asked the Guide, if he had caught no hurt in the battle. Then said Mr. Great-heart, No, save a little on my flesh; yet that also shall be so far from being to my determent, that it is at present a proof of my love to my Master and you, and shall be a means by Grace to increase my reward at last.

But was you not afraid, good Sir, when you see him come with his Club? 2 Cor. 4.
Discourse of
the fights.

It is my duty, said he, to distrust mine own ability, that I may have reliance on him that is stronger than all. But what did you think when he fetched you down to the ground at the first blow? Why I thought, quoth he, that so my master himself was served, and yet he it was that conquered at the last.

Matt. When you all have thought what you please, I think God has been wonderful good unto us, both in bringing us out of this Valley, and in delivering us out of the hand of this Enemy; for my part I see no reason why we should distrust our God any more, since he has now, and in such a place as this, given us such testimony of his love as this. Mat. here
admires
Goodness.

Then they got up and went forward, now a little before them stood an Oak, and under it when they came to it, they found an old Pilgrim fast asleep, they knew that he was a Pilgrim by his Cloaths, and his Staff, and his Girdle. Old Honest
asleep under
an Oak.
So

The Second Part of

So the Guide Mr. Great-heart awaked him, and the old Gentleman, as he lift up his eyes, cried out ; What's the matter ? who are you ? and what is your business here ?

Great. Come man be not so hot, here is none but Friends ; yet the old man gets up and stands upon his guard, and will know of them what they were. Then said the Guide, My name is Great-heart, I am the guide of these Pilgrims which are going to the Celestial Country.

One Saint
sometimes
takes ano-
ther for his
Enemy.

Talk be-
tween

Greatheart
and he.

Honest. Then said Mr. Honest, I cry you mercy ; I feared that you had been of the Company of those that some time ago did rob Little-faith of his money ; but now I look better about me, I perceive you are honest People.

Greath. Why what would, or could you a-done, to a helped your self, if we indeed had been of that Company ?

Hon. Done ! Why I would have fought as long as breath had been in me ; and had I so done, I am sure you could never have given me the worst on't, for a Christian can never be overcome, unless he shall yield of himself.

Greath. Well said, Father Honest, quoth the Guide, for by this I know that thou art a cock of the right kind, for thou hast said the Truth.

Hon. And by this also I know that thou knowest what true Pilgrimage is ; for others do think that we are the soonest overcome of any.

Whence Mr.
Honest
came.

Greath. Well, now we are so happily met, pray let me crave your Name, and the name of the Place you came from ?

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Hon. My Name I cannot, but I came from the Town of *Stupidity*; It lieth about four Degrees beyond the City of *Destruction*.

Greath. Oh! Are you that Country-man? I deem I have half a guess of you, your Name is old *Honesty*, is it not? So the old Gentleman blushed, and said, Not *Honesty* in the *Abstract*, but *Honest* is my Name, and will that my *Nature* shall agree to what I am called.

Hon. But Sir, said the old Gentleman, how could you guess that I am such a Man, since I came from such a place?

Greath. I had heard of you before, by my *Stupified* Master, for he knows all things that are done ones are in the Earth: But I have often wondred that worse then any should come from your place; for your Town those meerly worse than is the City of *Destruction* it self. Carnal.

Hon. Yes, we lie more off from the Sun, and so are more Cold and Senseless; but was a Man in a Mountain of Ice, yet if the Sun of Righteousness will arise upon him, his frozen Heart shall feel a Thaw; and thus it hath been with me.

Greath. I beliveve it, Father *Honest*, I believe it, for I know the thing is true.

Then the old Gentleman saluted all the Pilgrims with a holy Kiss of Charity, and asked them of their Names, and how they had fared since they set out on their Pilgrimage.

Christ. Then said *Christiana*, My name I suppose you have heard of, good *Christian* was my Husband, and these four were his Children. But can you think how the old Gentleman was taken, when she told them
Old *Honest* and *Christiana* talk.
who

who she was! He skip'd, he smiled, and blessed them with a thousand good Wishes saying,

Hon. I have heard much of your Husband and of his Travels and Wars which he underwent in his days. Be it spoken to your Comfort the Name of your Husband rings all over the parts of the World; His Faith, his Courage, his Enduring, and his Sincerity under all, has made his name Famous. Then he turned him

He also
talks with
the Boys.
Old Mr.
Honest's
Blessing on
them.

Mat. 10. 3.
Psal. 99. 6.
Gen. 39.
Acts.

to the Boys, and asked them of their names, which they told him: And then said he unto them, *Matthew*, be thou like *Matthew* the Publican, not in Vice, but Virtue. *Samuel*, said he, be thou like *Samuel* the Prophet, a Man of Faith and Prayer. *Joseph*, said he, be thou like *Joseph* in *Potiphar's* House, Chast, and one that flies from Temptation. And, *James*, be thou like *James* the *Just*, and like *James* the brother of our Lord.

He blesteth
Mercy.

Then they told him of *Mercy*, and how she had left her Town and her Kinderd to come along with *Christiana*, and with her Sons. At that the old Honest man said, *Mercy*, is thy Name? by *Mercy* shalt thou be sustained, and carried thorough all those Difficulties that shall assault thee in thy way, till thou shalt come thither where thou shalt look the Fountain of Mercy in the Face with Comfort.

All this while the Guide Mr. Great-heart was very much pleased, and smiled upon his Companion.

Talk of one
Mr. Fear-
ing.

Now as they walked along together, the Guide asked the old Gentleman, if he did not

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But know one Mr. Fearing, that came on Pilgrimage out of his Parts?

Hon. Yes, very well, said he; he was a Man that had the Root of the Matter in him, but he was one of the most troublesome Pilgrims that ever I met with in all my days.

Greath. I perceive you knew him, for you have given a very right Charecter of him.

Hon. Knew him! I was a great Companion of his, I was with him most an end; when he first began to think of what would come upon us hereafter, I was with him.

Greath. I was his Guide from my Master's House, to the Gates of the Celestial City.

Hon. Then you knew him to be a troublesome one?

Greath. I did so, but I could very well bear it; for Men of my Calling are often times intrusted with the Conduct of such as he was.

Hon. Well then, pray let us hear a little of him, and how he managed himself under your Conduct.

Greath. Why he was always afraid that Mr. Fearne should come short of whither he had a long's trouble to go. Every thing frightened him, *blesed Pilgrimage*. That he heard any body speak of, that had *grimage*. At the least appearance of Opposition in it. He heard that he lay roaring at the Slough of His behaviour at the Slough of Despond, for above a Month together, nor would he, for all he saw several go over before him, venture, tho they, many of them, Dispond. He would not lend him their Hand. He would not go back again neither. The Celestial City, he said he should die if he came not to it, and yet was dejected at every Difficulty, and stumbled at every Straw that any body

body cast in his way. Well, after he had layn at the *Slough of Despond* a great while, as I have told you; one sun-shine Morning, I do not know how, he ventured, and got over. But when he was over, he would scarce believe it. He had, I think, a *Slough of Despond* in his Mind, a *Slough* that he carried every where with him, or else he could never have been as he was. So he came up to the Gate, you know what I mean, that stands at the head of this way, and there also he stood a good while before he would adventure to knock. When the Gate was opened he would give back, and give place to others, and say that he was not worthy. For, for all he gat before some to the Gate, yet many of them went in before him. There the poor man would stand shaking and shivering; I dare say it would have pained ones heart to have seen him: Nor would he go back again. At last he took the Hammer that hanged on the Gate in his hand, and gave a small Rapp or two; then one opened to him, but he shrunk back as before. He was opened, stepped out after him, and said, Trembling one, what wantest thou? whereat he fell down to the Ground. He that spoke to him wondered to see him so fallen. So he said to him, *Peace be to thee*; for I have set open the Door to thee, come in, for thou art blest. With that he gat up, and went in trembling, and when he was in, he was ashamed to show his Face. Well, after he had been entertained there a while, as you know how the manner is, he was bid go on his way, and

His behaviour at the Gate.

His behaviour at the Door.

Interpreters

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told the way he should take. So he came till he came to our House, but as he behaved himself at the Gate, so he did at my master the *Interpreters* Door. He lay thereabout in the Cold a good while, before he would adventure to call; *Yet he would not go back.* And the Nights were long and cold then. Nay he had a Note of *Necessity* in his Bosom to my Master, to receive him, and grant him the Comfort of his House, and also to allow him a stout and valiant Conduct, because he was himself so *Chicken-hearted* a Man; and yet for all that he was afraid to call at the Door. So he lay up and down thereabouts, till, poor man, he was almost starved; yea so great was his Dejection, that tho he saw several others for knocking got in, yet he was afraid to venture. At last, I think I looked out of the Window, and perceiving a man to be up and down about the Door, I went out to him, and asked what he was; but poor man, the water stood in his Eyes. So I perceived what he wanted. I went therefore in, and told it in the House, and we shewed the thing to our Lord; So he sent me out again, to entreat him to come in, but I dare say I had hard work to do it. At last he came in, and I will say that for my Lord, he carried it wonderful lovingly to him. There were but a few good bits *How he* on the Table, but some of it was laid upon *was entered* a Trencher. Then he presented the *tained* *there,* and my Lord looked thereon and said, *there,* his desire should be granted. So when he had bin there a good while, he seemed to get

He is a little encouraged at the Interpreters house.

get some Heart, and to be a little more Comfortable. For my Master, you must know, is one of very tender Bowels, especially to them that are afraid, wherefore he carried it so towards him, as might tend most to his Incouragement. Well, when he had had a sight of the things of the place, and was ready to take his Journey to go to the City, my Lord, as he did to *Christian* before, gave him a Bottle of Spirits, and some comfortable things to eat. Thus we set forward, and I went before him; but the man was but of few Words, only he would sigh aloud.

He was greatly afraid when he saw the Gibbit, Cheary when he saw the Cross.

When we were come to where the three Fellows were hanged, he said, that he doubted that that would be his end also. Only he seemed glad when he saw the *Cross* and the Sepulcher. There I confess he desired to stay a little, to look; and he seemed for a while after to be a little *Cheary*. When we came at the Hill *Difficultly*, he made no stick at that, nor did he much fear the Lyons. For you must know that his Trouble was not about such things as those, his Fear was about his Acceptance at last.

Dumpeish at the house Beautiful.

I got him in at the House *Beautiful*, think before he was willing; also when he was in, I brought him acquainted with the Damsels that were of the Place, but he was ashamed to make himself much for Company, he desired much to be alone, yet he always loved good talk, and often would get behind the *Skreen* to hear it; he loved much to see *ancient* things, and to

ponder

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pondering them in his Mind. He told me afterwards, that he loved to be in those two Houses from which he came last, to wit, at the Gate, and that of the Interpreters, but that he durst not be so bold to ask.

When we went also from the House Beautiful, down the Hill, into the Valley of Humiliation, he went down *as well as ever I He went* saw man in my Life, for he cared not how down into, mean he was, so he might be happy at last. and was Yea, I think there was a kind of a Sympathy betwixt that Valley and him: For I never saw him better in all his Pilgrimage, *Valley of Humiliat.*

Here he would lye down, embrace the Ground, and kiss the very Flowers that grew in this Valley. He would now be up every Morning by break of Day, tracing, and walking too and fro in this Valley. *Lam. 3.27, 28, 29.*

But when he was come to the entrance of the Valley of the Shadow of death, I thought I should have lost my Man; not for that he had any Inclination to go back, that he alwayes abhorred, but he was ready to dye for Fear. O, the *Hobgoblins* will have me, the *Hobgoblins* will have me, cried he; and I could not beat him out on't. He made such a noyse, and such an outcry here, that, had they but heard him, 'twas enough to encourage them to come and fall upon us. *Much perplexed in the Valley of the Shadow of Death.*

But this I took very great notice of, that this Valley was as quiet while he went thorough it, as ever I knew it before or since. I suppose, those Enemies here, had now a special

The Second Part of

special Check from our Lord, and a Command not to meddle until Mr. *Fearing* was pass'd over it.

It would be too tedious to tell you of all; we will therefore only mention a Passage or two more. When he was come at *Vanity Fair*, I thought he would have fought with all the men in the Fair; I feared there we should both have been knock o'th' Head, so hot was he against their Fooleries; upon the enchanted Ground, he also was very wakeful. But when he was come at the *River* where was no Bridge, there again he was in a heavy Case; now, now he said he should be drowned for ever, and so never see that Face with Comfort, that he had come so many miles to behold.

His Behaviour at Vanity-Fair.

And here also I took notice of what was very remarkable, the Water of *that River* was lower at *this* time, than ever I saw it in all my Life; so he went over at last, not much above *wet-shod*. When he was going up to the Gate, Mr. *Greatheart* began to take his Leave of him, and to wish him a good Reception above; So he said, *I shall, I shall*. Then parted we asunder, and I saw him no more.

His Boldness at last.

Honest. Then it seems he was well at last.

Greath. Yes, yes, I never had doubt about him, he was a man of a choice Spirit, only he was alwayes kept very low, and that made his Life so burthensome to himself, and so troublesome to others. He was above many, tender of Sin; he was so afraid of doing Injuries to others, that he often would deny himself of that which was

Psal. 88.

Rom. 14.

21.

1 Cor. 8.

13.

lawful,

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lawful, because he would not offend.

Hon. But what should be the reason that such a good Man should be all his dayes so much in the dark?

Greath. There are two sorts of Reasons Reason why for it; one is, The wise God will have it good men so. Some must Pipe, and some must Weep: are so in Now Mr. Fearing was one that play'd upon the dark. this Base. He and his fellows found the Mar. 11. Sackbut, whose Notes are more doleful than 16, 17, 18: the Notes of other Musick are: Tho indeed some say, the Base is the ground of Musick. And for my part, I care not at all for that Profession that begins not in heaviness of Mind. The first string that the Musician usually touches, is the Base, when he intends to put all in tune; God also plays upon this string first, when he sets the Soul in tune for himself. Only here was the imperfection of Mr. Fearing, he could play upon no other Musick but this, till towards his latter end.

I make bold to talk thus Metaphorically, for the ripening of the Wits of young Readers, and because in the Book of the Revelations, the Saved are compared to a Revel. 8. 2. company of Musicians that play upon their Chap. 14: Trumpets and Harps, and sing their Songs 2, 3. before the Throne.

Hon. He was a very zealous man, as one may see by what Relation you have given of him. Difficulties, Lyons, or Vanity-Fair, he feared not at all: 'Twas only Sin, Death and Hell, that was to him a Terror; because he had some Doubts about his Interest in that Celestial Countrey.

Greath.

A Close
about him.

Greath. You say right : Those were the things that were his Troublers, and they as you have well observed, arose from the weakness of his Mind thereabout, not from weakness of Spirit as to the practical part of a Pilgrims Life. I dare believe, that as the Proverb is, he could have bit a Fire-brand, had it stood in his way : But the things with which he was oppressed, no man ever yet could shake off with ease.

Christiana's
Sentence.

Christiana. Then said Christiana, This Relation of Mr. Fearing has done me good. I thought no body had been like me, but I see there was some Semblance 'twixt this good man and I, only we differed in two things. His Troubles were so great they brake out, but mine I kept within. His also lay so hard upon him, they made him that he could not knock at the Houses provided for Entertainment ; but my Trouble was always such, as made me knock the louder.

Mercy's
Sentence.

Mer. If I might also speak my Heart, I must say that something of him has also dwelt in me. For I have ever been more afraid of the Lake and the loss of a place in Paradise, then I have been of the loss of other things. Oh, thought I, may I have the Happiness to have a Habitation there, 'tis enough, though I part with all the World to win it.

Matthew's
Sentence.

Matt. Then said Matthew, Fear was one thing that made me think that I was far from having that within me that accompanies Salvation, but if it was so with such a good man as he, why may it not also go well with me ?

James's
Sentence.

Jam. No fears, no Grace, said James. Though

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Though there is not alwayes Grace where there is the fear of Hell; yet to be sure there is no Grace where there is no fear of God.

Greath. Well said James, thou hast hit the Mark, for the fear of God is the beginning of Wisdom; and to be sure they that want the beginning, have neither middle nor end. But we will here conclude our Discourse of Mr. Fearing, after we have sent after him this Farewel.

Will, Master Fearing, thou didst fear
Thy God: And wast afraid
Of doing any thing, while here,
That would have thee betray'd.
And didst thou fear the Lake and Pit?
Would others did so too:
For, as for them that want thy Wit,
They do themselves undo.

Their Fare-
well about
him.

Now I saw, that they still went on in their Talk. For after Mr. Greatheart had made an end with Mr. Fearing, Mr. Honest began to tell them of another, but his Name was Mr. Self-will. He pretended himself to be a Pilgrim, said Mr. Honest; But I perswade my self, he never came in at the Gate that stands at the head of the way.

Greath. Had you ever any talk with him about it?

Hon. Yes, more than once or twice; but he would always be like himself, self-willed. He neither cared for man, nor Argument, nor yet Example; what his Mind prompted

Old Honest
had talk'd
with . . .

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ed him to, that he would do, and nothing else could he be got to.

Greath. Pray what Principles did he hold, for I suppose you can tell?

Self-will's
Opinions.

Hon. He held that a man might follow the Vices as well as the Virtues of the Pilgrims, and that if he did both, he should be certainly saved.

Greath. How! If he had said, 'tis possible for the best to be guilty of the Vices, as well as to partake of the Virtues of Pilgrims, he could not much have been blamed: For indeed we are exempted from no Vice absolutely, but on condition that we Watch and Strive. But this I perceive is not the thing: But if I understand you right, your meaning is, that he was of that Opinion, that it was allowable so to be.

Hon. Ai, ai, so I mean, and so he believed and practised.

Greath. But what Ground had he for his so saying?

Hon. Why, he said he had the Scripture for his Warrant.

Greath. Prethee, Mr. Honest, present us with a few particulars.

Hon. So I will. He said, to have to do with other mens Wives, had been practised by David, Gods Beloved, and therefore he could do it. He said, to have more Women than one, was a thing that Solomon practised, and therefore he could do it. He said, that Sarah and the godly Midwives of Egypt lyed, and so did saved Rahab, and therefore he could do it. He said, that the Disciples went at the bidding of their Master, and took away the Owners As, and there-

therefore he could do so too. He said, that Jacob got the Inheritance of his Father in a way of Guile and Dissimulation, and therefore he could do so too.

Greath. High base! indeed, and you are sure he was of this Opinion?

Hon. I have heard him plead for it, bring Scripture for it, bring Argument for it, &c.

Greath. An Opinion that is not fit to be, with any Allowance in the World.

Hon. You must understand me rightly: He did not say that any man might do this; but, that those that had the Virtues of those that did such things, might also do the same.

Greath. But what more false than such a Conclusion? For this is as much as to say, that because good men heretofore have sinned of Infirmitie, therefore he had allowance to do it of a presumptuous mind. Or if because a Child, by the blast of the Wind, or for that it stumbled at a stone, fell down and so defiled it self in Mire, therefore he might wilfully lye down and wallow like a Bore therein. Who could-a thought that any one could so far-a been blinded by the power of Lust? But what is written must be true: They stumble at the Word, being disobedient, whereunto also they were appointed.

1 Pet. 2. 8.

His supposing that such may have the godly Mans Virtues, who addict themselves to their Vices, is also a Delusion as strong as the other. 'Tis just as if the Dog should say, I have, or may have the Qualities of the Child, because I lick up its stinking Excrements. To eat up the

Hof. 4. 8.

Sin of Gods People, is no sign of one that is possessed with their Virtues. Nor can I believe that one that is of this Opinion, can at present have Faith or Love in him. But I know you have made strong Objections against him, prescribe what can he say for himself?

Hon. Why, he says, To do this by way of Opinion, seems abundance more honest, than to do it, and yet hold contrary to it in Opinion.

Greath. A very wicked Answer, for tbb to let loose the Bridle to Lusts, while our Opinions are against such things, is bad; yet to sit and plead a Toleration so to do, is worse; the one stumbles Beholders accidentally, the other pleads them into the Snare.

Hon. There are many of this mans mind, that have not this mans mouth, and that makes going on Pilgrimage of so little esteem as it is.

Greath. You have said the Truth, and it is to be lamented: But he that feareth the King of Paradise, shall come out of them all.

Christiana. There are strange Opinions in the World. I know one that said 'twice time enough to repent when they came to die.

Greath. Such are not over Wise: The man would a been loath, might he have had a week to run twenty mile in for his Life, he have deferred that Journey to the last hour of that Week.

Hon. You say right, and yet the generality of them that count themselves Pilgrims, do indeed do thus. I am, as you see, an old Man, and have been a Traveller

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in this Road many a day; and I have taken notice of many things.

I have seen some that have set out as if they would drive all the World afore them; who yet have in few dayes dyed as they in the Wilderness, and so never gat sight of the promised Land.

I have seen some that have promised nothing at first setting out to be Pilgrims, and that one would a thought could not have lived a day, that have yet proved very good Pilgrims.

I have seen some that have run hastily forward, that again have after a little time, run as fast just back again.

I have seen some who have spoke very well of a Pilgrims Life at first, that after a while have spoken as much against it.

I have heard some, when they first set out for Paradiſe, ſay poſitively, there is ſuch a place, who when they have been almoſt there, have come back again, and ſaid there is none.

I have heard ſome vaunt what they would do in caſe they ſhould be oppoſed, that have even at a falſe Alarm fled Faith, the Pilgrims way, and all.

Now as they were thus in their way, *Freſh News of trouble.* there came one runing to meet them, and ſaid, Gentlemen, and you of the weaker ſort, if you love Life, ſhift for your ſelves, for the Robbers are before you.

Great. Then ſaid Mr. Greatheart, They *1 Part*
be the three that ſet upon *Littleſainth* here- *P. 217.*
before. Well, ſaid he, we are ready for Great-
heart's *Re-*
ſolution. *they ſolution.*

they looked at every Turning when they should meet with the Villains: But whether they heard of Mr. Greatheart, or whether they had some other Game, they came not up to the Pilgrims.

Christiana *Christiana* then wished for an Inn, for she wished for her self and her Children, because they were weary. Then said Mr. Honest, There is one a little before us, where a very

Rom. 16. honorable Disciple, one *Gaius*, dwells.

23. they all concluded to turn in thither; and

Gaius. the rather, because the old Gentleman gave him so good a Report. So when they came

They enter to the Door, they went in, not knocking, for folks use not to knock at the Door of an Inn. Then they called for the Master of the House, and he came to them: He

House. asked if they might lye there that Night.

Gaius Entertains *Gaius*. Yes Gentlemen, if you be Men, for my House is for none but Pilgrims. Then was *Christiana*, *Mary*, and the Boys, the more glad, for that their keeper was a lover of Pilgrims. So he called for Rooms; and he shewed them one for *Christiana*, and her Children, *Mary*, and another for Mr. Greatheart and the old Gentleman.

Greatheart Then said Mr. Greatheart, *Gaius*, what hast thou for Supper? for our Pilgrims have come far to day, and are weary. *Gaius*. It is late, said *Gaius*; so we cannot conveniently go out to seek Food

Greatheart such as we have, you shall be welcome if that will content.

Greatheart We will be content with what thou hast in thy House, for as much as

Greatheart we have, you shall be welcome if that will content.

Greatheart We will be content with what thou hast in thy House, for as much as

need thee; thou art never destitute of that which is convenient.

Then he went down, and spake to the Cook, whose Name was Taste, ~~that which is~~ to get ready Supper for so many Pilgrims. This done, he comes up again, saying, come my good Friends, you are welcome to me, and I am glad that I have a House to entertain you; and while Supper is making ready, if you please, let us entertain one another with some good Discourse: So they all said, content.

Gaius his Cook.

Gaius. Then said Gaius, Whose Wife is this old Matron? and whose Daughter is this young Damsel?

Talk between Gaius and his Guests.

Grath. The Woman is the Wife of one Christian, a Pilgrim of former times, and these are his four Children: The Maid is one of her Acquaintance, one that she hath persuaded to come with her on Pilgrimage. The Boys take all after their Father, and covet to tread in his Steps: Yea, if they do but see any place where the old Pilgrim hath lain, or any print of his Foot, it minneth Joy to their Hearts, and they covet to lye, or tread in the same.

Mark this

Gaius. Then said Gaius, Is this Christian's Wife, and are these Christian's Children? I knew your Husband's Father, yea, also, his Father's Father. Many have been good of this stock, their Ancestors dwelt first at ~~such~~ such. Christian's Progenitors (I suppose you have heard your Husband talk of them) were very worthy men. They were above any that I know, shewed themselves men of great Virtue and Courage, for

As it is

Of Christian's Ancestors.

The Second Part of

Acts 7.

59, 60.

Chap. 12. 2.

the Lord of the Pilgrims, his ways, and them that loved him. I have heard of many of your Husbands Relations that have stood all Tryals for the sake of the Truth. *Stephen* that was one of the first of the Family from whence your Husband sprang, was knocked o'th' Head with Stones. *James*, another of this Generation, was slain with the edge of the Sword. To say nothing of *Paul* and *Peter*, men anciently of the Family from whence your Husband came: There was *Ignatius*, who was cast to the Lyons: *Romanus*, whose Flesh was cut by pieces from his Bones; and *Policarp*, that played the man in the Fire: There was he that was hanged up in a Basket in the Sun, for the Wasps to eat; and he who they put into a Sack, and cast him into the Sea to be drowned. 'Twould be impossible, utterly to count up all of that Family that have suffered Injuries and Death, for the love of a Pilgrims Life. Nor can I, but be glad, to see that thy Husband has left behind him four such Boys as these. I hope they will bear up their Fathers Name, and tread in their Fathers Steps, and come to their Fathers End.

Greath. Indeed Sir, they are likely Lads, they seem to chuse heartily their Fathers Ways.

Advice to
Christiana
about her
Boys.

Gaius. That is it that I said, wherefore *Christians* Family is like still to spread abroad upon the face of the Ground, and yet to be numerous upon the Face of the Earth. Wherefore let *Christiana* look out some Damsels for her Sons, to whom they may be Betroathed, &c. that the Name of the

Father,

Father, and the House of his Progenitors may never be forgotten in the World.

Hon. 'Tis pity this Family should fall and be extinct.

Gains. Fall it cannot, but be diminished it may; but let *Christiana* take my Advice, and that's the way to uphold it.

And *Christiana*, said This Inn-keeper, I am glad to see thee and thy Friend *Mercy* together here, a lovely Couple. And may *Mercy* and I advise, take *Mercy* into a nearer Relation *Matthew* to thee: If she will, let her be given to *Matthew* thy eldest Son: 'Tis the way to preserve you a posterity in the Earth. So this match was concluded, and in process of time they were married: But more of that hereafter.

Gains also proceeded, and said, I will now speak on the behalf of Women, to take away their Reproach. For as Death and the Curse came into the World by a Woman, so also did Life and Health; God sent forth his Son, made of a Woman; Yea, to shew how much those that came after did abhor the Act of their Mother; this Sex, in the old Testament, coveted Children, if happily this or that Woman might be the Mother of the Saviour of the World. I will say again, that when the Saviour was come, Women rejoiced in him, before either Man or Angel. I read not that ever any man did give unto Christ so much as the Great, but the Women followed him, and ministered to him of their Substance. 'Twas a Woman that washed his Feet with Tears, and a Woman that anointed his

Gen. 3.

Gal. 4.

Why Women
of old so
much desir'd
Children.
Luke 8.

Chap. 2.

2, 3.

Chap. 7.

37, 38.

Joh. 11. 22. **Body to the Buriall:** They were Women
 Chap. 12. 3. that wept when he was going to the Grave
 Luk. 23. and Women that followed him from the
 27. Cross, and that sat by his Sepulcher when
 Mart. 27. he was buried: They were Women that
 55, 56, 61. was first with him at his Resurrection
 Luke 24. and Women that brought Tidings first
 22, 23. to his Disciples that he was risen from the

Dead: Women therefore are highly favoured, and shew by these things that they are
 Partners with us in the Grace of Life.

Supper ready. Now the Cook sent up to signify that
 Supper was almost ready, and sent one
 to lay the Cloath, the Trenchers, and to bring
 the Salt and Bread in order.

Then said **Mattithias**, The sight of this
 Cloath, and of this Forerunner of the Supper
 increaseth in me a greater Appetite to my Food
 than I had before.

What to be gathered **Gains.** So let all ministering Doctrines
 gathered thee in this Life; beget in thee a greater
 from laying fire to kindle the Supper of the great
 of the Board in his Kingdom; for all Preaching, Books
 with the and Ordinances here, are but as the laying
 Cloath and of the Trenchers, and as setting of Salt
 Trenchers on the Board, when compared with the
 of salt to Feast that our Lord will make for us when
 Job come we come to his House.

Levit. 22. So Supper came up, and first a **Heart-shout**
 22, 23, 34. and a **Waver-braist** was set on the
 Chap. 10. Table before them: To shew that the
 14, 15. must begin their **Meal** with Prayer
 Psal. 25. 1. Praise to God. The **Heart-shout** deni-
 Heb. 13. fied his Heart up to God with, and
 15. the **Waver-braist**, where his heart lay
 what he used to lean upon his Harp when
 100. 56. 7002 2 0 play

played. These two Dishes were very fresh and good, and they all eat heartily well thereof.

The next they brought up, was a Bottle of Wine, red as Blood. So Gaius said to them, Drink freely, this is the Juice of the Vine, that makes glad the Heart of God and Man. So they drank and were merry.

Deut. 32.
14.
Judg. 9. 13.
Joh. 15. 1.

The next was a Dish of Milk well crumbled. But Gaius said, Let the Boys have that, that they may grow thereby.

1 Pet. 2.
1, 2.

Then they brought up in course a Dish of Butter and Honey. Then said Gaius, Eat freely of this, for this is good to cheer up, and strengthen your Judgments and Understandings: This was our Lords Dish when he was a Child; Butter and Honey shall be eat, that he may know to refuse the Evil, and choose the Good.

A Dish of
Milk,
Of Honey
and Butter.

Then they brought them up a Dish of Apples, and they were very good tasted Fruit. Then said Matthew, May we eat Apples, since they were such, by, and with which the Serpent beguiled our first Mother?

Isa. 7. 15.

Then said Gaius,

A Dish of
Apples.

Apples were they with which we were beguiled of Sin, not Apples hath our Souls desire. Apples forbid, if eat, corrupts the Blood: But eat such, when commanded, does us good. Such of his Flagons then, thou, Church, his Dove, and eat his Apples, who art sick of Love.

Then said Matthew, I made the Scruple, because

The Second Part of

because I a while since was sick with eating of Fruit.

Gaius. Forbidden Fruit will make you sick, but not what our Lord has tolerated.

Song 6. 11.

A Dish of

Nuts.

While they were thus talking, they were presented with another Dish, and 'twas a dish of Nuts. Then said some at the Table, Nuts spoyl tender Teeth, especially the Teeth of Children : Which when Gaius heard, he said,

Hard Texts are Nuts (I will not call them Cheaters,)

Whose Shells do keep their Kernels from the Eaters.

Ope then the Shells, and you shall have the Meat,

They here are brought, for you to crack and Eat.

Then were they very Merry, and sat at the Table a long time, talking of many things. Then said the old Gentleman, My good Landlord, while we are cracking your Nuts, if you please, do you open this Riddle.

A Riddle

put forth by

an Honest.

A man there was, tho' some did count him mad,
The more he cast away, the more he had.

Then they all gave good heed, wondering what good Gaius would say, so he sat still a while, and then thus replied :

Gaius opens

it.

He that bestows his Goods upon the Poor,
Shall have as much again, and ten times more.

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Then said *Joseph*, I dare say Sir, I did *Joseph*
not think you could find it out. *wonders.*

Oh! said *Gaius*, I have been trained up
in this way a great while: Nothing teach-
er-like Experience; I have learned of my
Lord to be kind, and have found by expe-
rience that I have gained thereby: There is
that scattereth, yet increaseth, and there is
that withholdeth more than is meet, but it
leadeth to Poverty. There is that maketh
himself Rich, yet hath nothing; there is that
maketh himself poor, yet hath great Riches.

Prov. 11.

24.

Chap. 13. 7.

Then *Samuel* whispered to *Christiana* his
Mother, and said, Mother, this is a very
good mans House, let us stay here a
good while, and let my Brother *Matthew*
be married here to *Mercy*, before we go any
further.

Matthew
and *Mercy*
are Mar-
ried.

The which *Gaius* the Host overhearing,
said, With a very good Will my Child.

So they stayed there more than a Month,
and *Mercy* was given to *Matthew* to Wife.

While they stayed here, *Mercy* as her
Custom was, would be making Coats and
Garments to give to the Poor, by which
she brought up a very good Report upon
the Pilgrims.

But to return again to our Story: After
Supper, the Lads desired a Bed, for that
they were weary with Travelling. Then *The Boys* go
Gaius called to shew them their Chamber, to Bed, the
but said *Mercy*, I will have them to Bed. rest sit up.]
So she had them to Bed, and they slept
well, but the rest sat up all Night: For
Gaius and they were such suitable Com-
pany, that they could not tell how to
part.

part. Then after much talk of their Love
Old Honest themselves, and their Journey. Old
Honest. he that put forth the Riddle to
Gains. began to nod. Then said Great-heart.

What Sir, you begin to be drouzy, come
rub up, now here's a Riddle for you. Then
said Mr. Honest. let's hear it.

Then said Mr. Great-heart,

*A Riddle. He that will kill, must first be overcome:
Who live abroad would, first must die at home.*

Hub, said Mr. Honest, it is a hard one,
hard to expound, and harder to practise.
But come Landlord, said he, I will, if you
please, leave my part to you, do you
expound it, and I will hear what you say.

No, said Gains, 'twas put to you, and
'tis expected that you should answer it.

Then said the old Gentleman,

*The Riddle opened. He first by Grace must conquered be,
That Sin would mortifie.
And who, that lives, would convince me,
Unto himself must die.*

It is right, said Gains; good Doctrine
and Experience teaches this. For first
until Grace displays it self, and overcome
the Soul with its Glory, it is altogether
without Heart to oppose Sin. Besides,
Sin is Satan's Cords, by which the Soul is
bound, how should it make Resistance,
before it is loosed from that Infirmity?

Secondly, Nor will any that knows either
Reason or Grace, believe that such a man

a living Monument of Grace; that
 I slave to his own Corruptions;
 And now it comes in my mind, I will
 tell you a Story, worth the hearing. There
 were two Men that went on Pilgrimage, the
 one began when he was young; the other
 when he was old: The young man had *A Question*
 strong Corruptions to grapple with, the *worth the*
 old mans were decayed with the decays of *minding.*
 Nature: The young man trod his steps as
 even as did the old one, and was every way
 as light as he; who now, or which of them
 had their Graces shining clearest, since both
 seemed to be alike?
 Honest. The young Mans doubtless. For *A Compari-*
 that which heads it against the greatest Oppo-
 sition, gives best demonstration that it is strong-
 est; especially when it also holdeth pace with
 that that meets not with half so much; as to
 be sure old Age does not.
 Besides, I have observed, that old men
 have blessed themselves with this mistake;
 Namely, taking the decayes of Nature for
 a gracious Conquest over Corruptions, and *A Mistake*
 so have been apt to beguile themselves.
 Indeed old men that are gracious, are best
 able to give Advice to them that are young,
 because they have seen most of the empti-
 ness of things. But yet, for an old and a
 young to set out both together, the young
 one has the advantage of the fairest dis-
 covery of a work of Grace within him,
 and the old mans Corruptions are naturally
 the weakest.

Thus they sat talking till break of Day.
 Now when the Family was up, Christiana
 bid

Another
Question.

bid her Son *James* that he should read Chapter ; so he read the 53^d of *Isaiah*. When he had done, Mr. *Honest* asked why it was said, That the Saviour is said to come out of a dry ground, and also that he had no Form nor Comeliness in him ?

Greatb. Then said Mr. *Great-heart*, To the first I answer, Because, the Church of the Jews, of which Christ came, had then lost almost all the Sap and Spirit of Religion. To the Second I say, The Words are spoken in the Person of the Unbeliever, who because they want that Eye that can see into our Princes Heart, therefore they judge of him by the meanness of his Outside.

Just like those that know not that precious Stones are covered over with a homely Crust ; who when they have found one, because they know not what they have found, cast it again away as men do a common Stone.

Gyant Slay good. About a mile from hence, there is good as- one *Slaygood*; a *Gyant*, that doth much annoy the Kings High-way in these parts: And faulted and I know whereabouts his Haunt is, he is Master of a number of Theives ; 'twould be slain. well if we could clear these Parts of him.

So they consented and went, Mr. *Great-heart* with his *Sword*, *Helmet* and *Shield*; and the rest with *Spears* and *Staves*.

When

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When they came to the place where he *He is found* was, they found him with one *Feeble-mind* in with one his Hands, whom his Servants had brought Feeble- unto him, having taken him in the Way ; mind in his now the Gyant was rifling of him, with a hand. purpose after that to pick his Bones ; for he was of the nature of *Flesh-eaters*.

Well, so soon as he saw Mr. Great-heart, and his Friends, at the mouth of his Cave with their Weapons, he demanded what they wanted ?

Greath. We want thee ; for we are come to revenge the Quarrel of the many that thou hast slain of the Pilgrims, when thou hast dragged them out of the Kings Highway ; wherefore come out of thy Cave. So he armed himself and came out, and to a Battle they went, and fought for above an Hour, and then stood still to take Wind.

Slaygood. Then said the Gyant, Why are you here on my Ground ?

Greath. To revenge the Blood of Pilgrims, as I also told thee before ; so they went to it again, and the Gyant made Mr. Great-heart give back, but he came up again, and in the greatness of his Mind, he let fly with such stoutness at the Gyants Head and Sides, that he made him let his Weapon fall out of his Hand : So he smote him, and flew him, and cut off his Head, and brought it away to the Inn. He also took *Feeble-mind* the Pilgrim, and brought him with him to his Lodgings. When they were come home, they shewed his Head to the Family, and then set it up as they had done when before, for a Terror to those that

Feeble-mind rescued from the Gyant.

should.

should attempt to do as he, hereafter.

Then they asked Mr. *Feeblemind* how he fell into his hands?

How Feeblemind came to be a Pilgrim.

Feeblem. Then said the poor man, I am a sickly man, as you see, and because *Dur* did usually once a day knock at my Door, I thought I should never be well at home. So I betook my self to a Pilgrims life; and have travelled hither from the Town of *Uncertain*, where I and my Father were born. I am a man of no strength at all, of Body nor yet of Mind, but would, if I could, that I can but crawl, spend my Life in the Pilgrims way. When I came at the Gate that is at the head of the Way, the Lord of that place did entertain me freely: Neither objected he against my weakly Looks, nor against my feeble Mind; but gave me such things that were necessary for my Journey, and bid me hope to the end. When I came to the House of the *Interpreter*, I received much Kindness there, and because the Hill Difficulty was judged too hard for me, I was carried up that by one of his Servants. Indeed I have found much Relief from Pilgrims, the none was willing to go so softly as I am forced to do: Till as they came on, they bid me be of good Cheer, and said that it was the will of their Lord, that Comfort should be given to the feeble minded, and so went on their own pace. When I was come up to the Gate, then this *Giant* met with me, and bid me prepare for an Encounter; but feeble one that I was, I had more need of cordial: So he came up and took me

Theff.

14.

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conceited he should not kill me ; also when he had got me into his Den, since I went not with him *willingly*, I believed I should come out alive again. For I have *Mark this* heard, that not any Pilgrim that is taken Captive by Violent Hands, if he keeps Heart whole towards his Master, is by the Laws of Providence to die by the Hand of the Enemy. *Robbed*. I looked to be, and Robbed to be sure I am ; but I am as you see escaped with Life, for the which I thank my King as Author. and you as the Means. Other Brunts I also look for, but this I have resolved on, to wit, to *run* when I can, to *Mark this* go when I cannot *run*, and to *creep* when I cannot go. As to the main, I thank him that loves me. I am fixed ; my way is before me, my Mind is beyond the River that has no Bridge, tho I am as you see, but of a feeble Mind.

Hon. Then said old Mr. Honest, Have not you some time ago, been acquainted with one Mr. Fearing, a Pilgrim ?

Feeble. Acquainted with him ; Yes. He came from the Town of Stupidity, which lieth four Degrees to the Northward of the City of Destruction, and as many off, of where I was born ; Yet we were well acquainted, for indeed he was mine Uncle, my Fathers Brother ; he and I have been much of a Temper, he was a little shorter than I, but yet we were much of a Complexion.

Hon. I perceive you knew him, and I am apt to believe also that you were related, one to some of Mr. another ; for you have his whitely Look, a Fearing's Cast Features.

Cast like his with your Eye, and your Spirit is much alike.

Feebl. Most have said so, that have known us both, and besides, what I have read in him, I have for the most part found in my self.

*Gaius Com-
forts him.*

Gaius. Come Sir, said good Gaius, be of good Chear, you are welcome to me, and to my House; and what thou hast a mind to, call for freely; and what thou would'st have my Servants do for thee, they will do it with a ready Mind.

*Nootice to
be taken of
Providence.*

Feebl. Then said Mr. Feeble-mind, This is unexpected Favour, and as the Sun shining out of a very dark Cloud: Did Gyant Stay-good intend me this Favour when he stop'd me, and resolved to let me go no further? Did he intend that after he had rifled my Pockets, I should go to Gaius mine Host? Yet so it is.

*Tidings
how one*

*Not-right
was slain
with a*

*Thunder-
bolt, and*

*Mr. Fee-
ble-mind's*

*Comment
upon it.*

Now, just as Mr. Feeble-mind, and Gaius was thus in talk; there comes one running, and called at the Door, and told, That about a Mile and an half off, there was one Mr. Not-right a Pilgrim, struck dead upon the place where he was, with a Thunder bolt.

Feebl. Alas! said Mr. Feeble-mind, is he slain? he overtook me some days before I came so far as hither, and would be my Company-keeper: He also was with me when Stay-good the Gyant took me, but he was nimble of his Heels, and escaped: But it seems, he escaped to die, and I was took to live.

What?

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That, one would think, doth seek to slay out-
right,
oft times, delivers from the saddest Plight.
That very Providence, whose Face is Death,
Doth oft-times, to the lowly, Life bequeath.
Taken was, he did escape and flee,
Hands Crost, gives Death to him, and Life to me.

Now about this time Matthew and Mercy
were Married; also Gains gave his Daugh-
ter Phebe to James, Matthew's Brother, to
Wife; after which time, they yet stayed
above ten days at Gains's House, spending
their time, and the Seasons, like as Pil-
grims use to do.

When they were to depart, Gains made
them a Feast, and they did eat and drink,
and were merry. Now the Hour was come
that they must be gone, wherefore Mr.
Great-heart called for a Reckoning. But
Gains told him, that at his House, it was
not the Custom for Pilgrims to pay for their
Entertainment. He boarded them by the
year, but looked for his pay from the good
Samaritane, who had promised him at his
return, whatsoever Charge he was at with
them, faithfully to repay him. Then said
Mr. Great-heart to him,

*The Pil-
grims pre-
pare to go
forward.*

*Luke 10.
33, 34, 35.
How they
greet one
another at
parting.*

Greath. Beloved, thou dost faithfully, what-
soever thou dost, to the Brethren and to Stran-
gers, which have born Witness of thy Charity
before the Church. Whom if thou (yet) bring
forward on their Journey after a Godly sort,
thou shalt do well.

1 Joh. 5.6.

Then Gains took his leave of them ali,
and

Gains his
last kind-
ness to Fee-
ble-mind.

and of his Children, and particularly of Mr. Feeble-mind. He also gave him something to drink by the way.

Now Mr. Feeblemind, when they were going out of the Door, made as if he intended to linger. The which, when Mr. Great-heart espied, he said, come Mr. Feeblemind, pray do you go along with us, I will be your Conductor, and you shall fare as the rest.

Feeble-
mind for
going be-
hind.

Feebl. Alas, I want a suitable Companion, you are all lusty and strong, but I, as you say, am weak; I chuse therefore rather to come behind, lest by reason of my many Infirmities, I should be both a Burthen to my self, and to you. I am, as I said, a man of a weak and feeble Mind, and shall be offended and made weak at that which others can bear. I shall like no Laughing, I shall like no gay Attire, I shall like no unprofitable Questions. Nay, I am so weak a Man as to be offended with that which others have a liberty to do. I do not yet know all the Truth; I am a very ignorant Christian-man; sometimes if I hear some joyce in the Lord, it troubles me because I cannot do so too. It is with me, as it is with a weak Man among the strong, or as with a sick Man among the healthy, or as a Lamp despised. (He that is ready to slip with his Feet, is as a Lamp despised, in the Thought of him that is at ease.) So that I know not what to do.

His Excuse
for it.

Job 12. 5.

Great-
heart's
Commission.

1 Thes. 35.

14.

Rom. 14.

1 Cor. 8.

Greath. But Brother, said Mr. Great-heart, I have it in Commission, to comfort the feeble-minded, and to support the weak. You must needs go along with us; we will wait for you, we will lend you our help, we will deny our selves of some things, both Op-

ni tive

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and Practical, for your sake ; we Chap. 9. 22.
will not enter into doubtful Disputations A Christian
before you, we will be made all things to Spirit.
rather than you shall be left behind.

Now, all this while they were at Gaius's
door ; and behold as they were thus in the
heat of their Discourse, Mr. Ready-to-hault Psa. 38. 17.
came by, with his Crutches in his hand, and Promises.
he also was going on Pilgrimage.

Feebl. Then said Mr. Feeble-mind to him,
Ah ! how camest thou hither ? I was but just Feeble-
now complaining that I had not a suitable Com- mind glad
mon, but thou art according to my Wish. to see Rea-
Welcome, welcome, good Mr. Ready-to-hault, dy-to-
I hope thee and I may be some help. hault come

Ready-to. I shall be glad of thy Company, by.
and the other ; and good Mr. Feeble-mind,
rather than we will part. since we are thus
happily met, I will lend thee one of my
Crutches.

Feebl. Nay, said he, tho I thank thee for
thy good Will, I am not inclined to hault before
I am Lame. How be it, I think when occasi-
on is, it may help me against a Dog.

Ready-to. If either my self, or my Crutches,
can do thee a pleasure, we are both at thy
Command, good Mr. Feeble-mind.

Thus therefore they went on, Mr. Great-
heart and Mr. Honest went before, Christia-
na and her Children went next, and Mr.
Feeble-mind and Mr. Ready-to-hault came be-
hind with his Crutches. Then said Mr. Honest,

Hon. Pray Sir, now we are upon the Road,
tell us some profitable things of some that have New Talk.
gone on Pilgrimage before us.

Greatheart. With a good Will. I suppose
you

you have heard how *Christian* of old, did meet with *Apollyon* in the Valley of *Humiliation*, and also what hard work he had to go thorow the Valley of the Shadow of Death. Also. I think you cannot but have heard how *Faithful* was put to it with *Madam Wanton*, with *Adam* the first, with one *Discontent*, and *Shame*; four as deceitful Villains as a man can meet with upon the Road.

i Part
from pag.
111, to
pag. 122.

Hon. *Yes, I have heard of all this; but indeed, good Faithful, was hardest put to it with Shame, he was an unwearied one.*

Greath. *Ai, for as the Pilgrim well said, He of all men had the wrong Name.*

Hon. *But pray Sir, where was it that Christian and Faithful met Talkative? that same was also a notable one.*

Greath. *He was a confident Fool, yet many follow his wayes.*

Hon. *He had like to a beguiled Faithful.*

i Part

pag. 123.

pag. 127.

pag. 144.

Greath. *Ai, But Christian put him into a way quickly to find him out. Thus they went on till they came at the place where Evangelist met with Christian and Faithful, and Prophefied to them of what should befall them at Vanity-Fair.*

Greath. *Then said their Guide, Hereabouts did Christian and Faithful meet with Evangelist, who Prophefied to them of what Troubles they should meet with at Vanity-Fair.*

Hon. *Say you so! I dare say it was a hard Chapter that then he did read unto them.*

i Part

pag. 157.

&c.

Greath. *'Twas so, but he gave them encouragement withall. But what do we talk of them, they were a couple of Lyon-like Men.*

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...they had set their Faces like Flints
...you remember how undaunted they
...when they stood before the Judge?

Hon. *Well Faithful, bravely suffered!*

Great. So he did, and as brave things
came on't: For *Hopeful* and some others,
the Story relates it, were Converted by
his Death.

Hon. *Well, but pray go on; for you are
well acquainted with things.*

Great. Above all that *Christian* met with
after he had passed thorow *Vanity-Fair*,
one *By-ends* was the arch one.

Hon. *By-ends; what was he?*

Great. A very arch Fellow, a down-
right Hypocrite; one that would be Religi-
ous, which way ever the World went, but
so cunning, that he would be sure neither
to lose, nor suffer for it.

He had his *Made* of Religion for every
fresh occasion, and his Wife was as good
at it as he. He would turn and change
from Opinion to Opinion; yea, and plead
for so doing too. But so far as I could learn,
he came to an ill End with his *By-ends*,
nor did I ever hear that any of his Chil-
dren were ever of any Esteem with any that
truly feared God.

Now by this time, they were come with-
in sight of the Town of *Vanity*, where *Va-
nity-Fair* is kept. So when they saw that
they were so near the Town, they consult-
ed with one another how they should pass
thorow the Town, and some said one thing,
and some another. At last Mr. *Greatheart*,
said, I have, as you may understand, often

H

been

I Part
pag. 167.

*They are
come with-
in sight of
Vanity.*
Pla. 21. 16.

*They enter
into one Mr.
Mnaſons to
Lodge.*

been a Conductor of Pilgrims thorow this Town; Now I am acquainted with one Mr. Mnaſon, a Cypruſian by Nation, an old Diſciple, at whoſe Houſe we may Lodge. If you think good, ſaid he, we will turn in there.

Content, ſaid old Honest; Content, ſaid Chriſtiana; Content, ſaid Mr. Feeble-mind; and ſo they ſaid all. Now you muſt think it was Even-tide; by that they got to the outside of the Town, but Mr. Great-heart knew the way to the Old man's Houſe. So thither they came; and he called at the Door, and the old Man within knew his Tongue ſo ſoon as ever he heard it; ſo he opened, and they all came in. Then ſaid Mnaſon their Hoſt, How far have ye come to day? So they ſaid, From the Houſe of Gains our Friend. I promiſe you, ſaid he, you have gone a good ſtitch; you may well be a-weary; ſit down. So they ſat down.

Greath. Then ſaid their Guide, Come what cheer Sirs, I dare ſay you are welcome to my Friend.

*They are
glad of en-
tertain-
ment.*

Mna. I alſo, ſaid Mr. Mnaſon, do bid you Welcome; and whatever you want, do but ſay, and we will do what we can to get it for you.

Hon. Our gret Want, a while ſince, was Harbour, and good Company, and now Thoſe we have both.

Mna. For Harbour, you ſee what it is; but for good Company, that will appear in the Tryal.

Greath. Well, ſaid Mr. Great-heart, will

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you have the Pilgrims up into their Lodging?

Mna. I will, said Mr. Mnaſon. So he had them to their reſpective Places; and alſo ſhewed them a very fair Dining-Room, where they might be and ſup together, until time was come to go to Reſt.

Now when they were ſet in their places, and were a little cheary after their Journey, Mr. Honelt asked his Landlord if there were any ſtore of good People in the Town?

Mna. We have a few, for indeed they are but a few, when compared with them on the other ſide.

Hon. But how ſhall we do to ſee ſome of them? for the ſight of good men to them that are going on Pilgrimage, is like to the appearing of the Moon and the Stars to them that are ſailing upon the Seas.

They deſire to ſee ſome of the good People in the Town.

Mna. Then Mr. Mnaſon ſtamped with his Foot, and his Daughter Grace came up; ſo he ſaid unto her, Grace, go you, tell my Friends, Mr. Contrite, Mr. Holy-man, Mr. Love-saint, Mr. Dare-not-ly, and Mr. Penitent; that I have a Friend or two at my Houſe, that have a mind this Evening to ſee them.

Some ſent for.

So Grace went to call them, and they came, and after Salutation made, they ſat down together at the Table.

Then ſaid Mr. Mnaſon their Landlord, My Neighbours, I have, as you ſee, a company of Strangers come to my Houſe, they are Pilgrims: They come from afar, and are going to Mount Sion. But who, quoth he, do you think this is?

The Second Part of

pointing with his Finger to *Christiana*. It is *Christiana*, the Wife of *Christian*, that famous Pilgrim, who with *Faithful* his brother were so shamefully handled in our Town. At that they stood amazed, saying, We little thought to see *Christiana*, when *Grace* came to call us, wherefore this is a very comfortable Surprize. Then they asked her of her welfare, and if these young men were her Husbands Sons. And when she had told them they were; they said, The King whom you love, and serve, make you as your Father, and bring you where he is in Peace.

Some Talk
betwixt
Mr. Honest
and Con-
trite.

* The Fruit
of Watch-
fulness.

Hon. Then Mr. *Honest* (when they were all sat down) asked Mr. *Contrite* and the rest, in what posture their Town was at present?

Cont. You may be sure we are full of Hurry, in Fair time. * 'Tis hard keeping our Hearts and Spirits in any good Order, when we are in a cumbered condition. He that lives in such a place as this is, and that has to do with such as we have, has need of an Item to caution him to take heed, every moment of the Day.

Hon. But how are your Neighbours for quietness?

Persecution
not so hot at
Vanity Fair
as formerly.

Cont. They are much more moderate now than formerly. You know how *Christian* and *Faithful* were used at our Town; but of late, I say, they have been far more moderate. I think the Blood of *Faithful* lieth with load upon them till now; for since they burned him, they have been ashamed to burn any more: In those days we

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we were afraid to walk the Streets, but now we can shew our Heads. Then the Name of a Professor was odious, now, specially in some parts of our Town (for you know our Town is large) Religion is counted Honourable.

Then said Mr. Contrite to them, Pray how fareth it with you in your Pilgrimage, how stands the Countrey affected towards you?

Hon. It happens to us, as it happeneth to Way-faring men; sometimes our way is clean, sometimes foul; sometimes up-hill, sometimes down-hill; We are seldom at a Certainty. The Wind is not alwayes on our Backs, nor is every one a Friend that we meet with in the Way. We have met with some notable Rubs already; and what are yet behind we know not, but for the most part we find it true, that has been talked of of old, *A good Man must suffer Trouble.*

Contrit. You talk of Rubs, what Rubs have you met withal?

Hon. Nay, ask Mr. Great-heart our Guide, for he can give the best Account of that.

Greath. We have been beset three or four times already: First *Christiana* and her Children were beset with two *Russians*, that they feared would a took away their Lives; We was beset with *Gyant Bloody-man*, *Gyant Maul*, and *Gyant Slay-good*. Indeed we did rather beset the last, than were beset of him: And thus it was. After we had been some time at the House of *Gains*, mine Host, and of the whole Church, we were minded upon a time to take our

Weapons with us, and go see if we could fight upon any of those that were Enemies to Pilgrims; (for we heard that there was a notable one thereabouts.) Now *Gaius* knew his *Hauut* better than I, because he dwelt thereabout, so we looked and looked, till at last we discerned the mouth of his Cave; then we were glad and pluck'd up our Spirits. So we approached up to his *Den*, and lo when we came there, he had dragged by meer force into his Net, this poor man, Mr. *Feeble-mind*, and was about to bring him to his End. But when he saw us, supposing as we thought, he had had another Prey, he left the poor man in his Hole, and came out. So we fell to it full sore, and he lustily laid about him; but in conclusion, he was brought down to the Ground, and his Head cut off, and set up by the Way-side for a Terror to such as should after practise such Ungodliness. That I tell you the Truth, here is the man himself to affirm it, who was as a Lamb taken out of the Mouth of the Lyon.

Feebl. Then said Mr. *Feeble-mind*, I found this true to my Cost, and Comfort; to my Cost, when he threatned to pick my Bones every moment; and to my Comfort, when I saw Mr. *Great-heart* and his Friends with their Weapons approach so near for my Deliverance.

• Mr. Holy-
man's
Speech.

Holym. Then said Mr. *Holy-man*, There are two things that they have need to be possessed with that go on Pilgrimage, Courage and an unspotted Life. If they have not Courage, they can never hold on their way; and

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and if their Lives be loose, they will make the very Name of a Pilgrim stink.

Love. Then said Mr. Love-saint; I hope Mr. Love-saint's Caution is not needful amongst you, saint's But truly there are many that go upon the Speech-Road, that rather declare themselves Strangers to Pilgrimage, than Strangers and Pilgrims in the Earth.

Darenot. Then said Mr. Dare-not-ly, 'Tis Mr. Dare-not-ly; they neither have the Pilgrims Weed, nor-ly his nor the Pilgrims Courage; they go not upright Speech, but all awrie with their Feet, one Shoo goes Inward, another outward, and their Hosen out behind; there a Rag, and there a Rent, to the Disparagement of our Lord.

Penit. These things, said Mr. Penitent, Mr. Penitent ought to be troubled for, nor are the rent his Pilgrims like to have that Grace put upon Speech, them and their Pilgrims Progress, as they desire, until the way is cleared of such Spots and Blemishes.

Thus they sat talking and spending the time, until Supper was set upon the Table, unto which they went and refreshed their weary Bodies, so they went to Rest. Now they stayed in this Fair a great while, at the House of this Mr. Mnason, who in process of time gave his Daughter Grace unto Samuel Christiana's Son, to Wife, and his Daughter Martha to Joseph.

The time, as I said, that they lay here, was long (for it was not now as in former times.) Wherefore the Pilgrims grew acquainted with many of the good people of the Town, and did them what service they could. Mercy, as she was wont, laboured

much for the Poor, wherefore their Bellies and Backs blessed her, and she was there an Ornament to her Profession. And to say the truth, for *Grace*, *Phebe*, and *Martha*, they were all of a very good Nature, and did much good in their place. They were also all of them very Fruitful, so that *Christian's* Name, as was said before, was like to live in the World.

A Monster. While they lay here, there came a *Monster* out of the Woods, and slew many of the People of the Town. It would also carry away their Children, and teach them to suck its Whelps. Now no man in the Town durst so much as Face this *Monster*; but all Men fled when they heard of the noise of his coming.

Rev. 17.3. The *Monster* was like unto no one Beast upon the Earth. Its Body was like a Dragon, and it had seven Heads and ten Horns. *His Shape.* It made great havock of Children, and yet it was governed by a Woman. *His Nature.* This *Monster* propounded Conditions to men; and such men as loved their Lives more then their Souls, accepted of those Conditions. So they came under.

Now this *Mr. Great-heart*, together with these that came to visit the Pilgrims at *Mr. Mason's* House, entred into a Covenant to go and ingage this Beast, if perhaps they might deliver the People of this Town, from the Paws and Mouth of this so devouring a Serpent.

Then did *Mr. Great-heart*, *Mr. Contrite*, *Mr. Holy-man*, *Mr. Dare-not-ly*, and *Mr. Penitent*, with their Weapons go forth to meet him.

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him. Now the *Monster* at first was very *How he is*
rampant, and looked upon these *Enemies* *ingaged*
with great Disdain, but they so be-labored
him, being sturdy men at Arms, that they
made him make a Retreat : so they came
home to Mr. *Masons* House again.

The *Monster*, you must know, had his cer-
tain Seasons to come out in, and to make
his Attempts upon the Children of the Peo-
ple of the Town, also these Seasons did these
valiant Worthies watch him in, and did
still continually assault him ; in so much,
that in process of time, he became not only
wounded, but lame ; also he has not made
that havock of the Towns mens Children,
as formerly he has done. And it is verily
believed by some, that this Beast will die of
his Wounds.

This therefore made Mr. *Great-heart* and
his Fellows, of great Fame in this Town,
so that many of the People that wanted
their taste of things, yet had a Reverend
Esteem and Respect for them. Upon this
account therefore it was that these Pilgrims
got not much hurt here. True, there were
some of the baser sort that could see no
more then a *Mole*, nor understand more
than a Beast, these had no reverence for
these men, nor took they notice of their
Valour or Adventures.

Well, the time drew on that the Pil-
grims must go on their way, wherefore they
prepared for their Journey. They sent for
their Friends, they conferred with them,
they had some time set apart therein to
commit each other to the Protection of

their Prince. There was again, that brought them of such things as they had, that was fit for the weak, and the strong, **Act. 28. 10.** for the Women, and the Men; and so laden them with such things as was necessary.

Then they set forwards on their way, and their Friends accompanying them so far as was convenient; they again committed each other to the Protection of their King, and parted.

They therefore that were of the Pilgrims Company went on, and Mr. *Great heart* went before them; now the Women and Children being weakly, they were forced to go as they could bear, by this means Mr. *Ready-to-hault* and Mr. *Feeble-mind* had more to sympathize with their Condition.

When they were gone from the Townsmen, and when their Friends had bid them farewell, they quickly came to the place where *Faithful* was put to Death. There therefore they made a stand, and thanked him that had enabled him to bear his Cross so well, and the rather, because they now found that they had a benefit by such a manly Suffering as his was.

1 Part
P. 285.

They went on therefore after this, a good way further, talking of *Christian* and *Faithful*, and how *Hopeful* joyned himself to *Christian* after that *Faithful* was dead.

Now they were come up with the *Lucy*, where the *Silver-mine* was, where took *Demas* off from his Pilgrimage, into which, as some think, *By-ends* fell and perished; wherefore they considered

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But when they were come to the old Monument that stood over against the Hill Lucre, to wit, to the Pillar of Salt that stood also within view of Sodom, and its stinking Lake; they marvelled, as did Christians before, that men of that Knowledge and ripeness of Wit as they was, should be so blinded as to turn aside here. Only they considered again, that Nature is not affected with the Harms that others have met with, specially if that thing upon which they look, has an attracting Virtue upon the foolish Eye.

I saw now that they went on till they came at the River that was on this side of the delectable Mountains. To the River where the fine Trees grow on both sides, and whose Leaves, if taken inwardly, are good against Surfeits; where the Meadows are green all the year long, and where they might lie down safely. 1 Part
pag. 189.

By this River side in the Meadow, there were Cores and Folds for Sheep, an Houle built for the nourishing and bringing up of those Lambs, the Babes of those Women that go on Pilgrimage. Also there was here one that was intrusted with them, who could have compassion, and that could cherish these Lambs with his Arm, and carry them in his Bosom, and that could gentle those that were with young. Now the Care of this Man, Christiana adorned her four Daughters to commit their selves to; that by these Waters they might be housed, harbored, succored and comforted, and that none of them might Psal. 23.
Heb. 5. 2.
Isa. 40. 11.

The Second part of

Jer. 23. 4. *He lacking in time to come.* This man, if
 Ezek. 34. any of them go astray, or be lost, he will
 11, 12, 13, bring them again, he will also bind up
 14, 15, 16. that which was broken, and will strength-
 en them that are sick. Here they will ne-
 ver want Meat, and Drink and Cloathing,
 here they will be kept from Thieves and
 Robbers, for this man will dye before one
 of those committed to his Trust, shall be
 lost. Besides, here they shall be sure to
 have good *Nurture* and Admonition, and
 shall be taught to walk in right Paths,
 and that you know is a Favour of no small
 account. Also here, as you see, are de-
 licate *Waters*, pleasant *Meadows*, dainty
Flowers, variety of *Trees*, and such as bear
 wholesome Fruit. Fruit, not like that that
 Matthew eat of, that fell over the Wall
 out of Belshazzars Garden, but Fruit that
 procureth Health where there is none,
 and that continueth and increaseth it
 where it is.

John 10.
 16.

So they were content to commit their
 little Ones to him; and that which was
 also an Incouragement to them so to do,
 was, for that all this was to be at the
 Charge of the King, and so was an Hospi-
 tal to young Children, and Orphans.

They being Now they went on: And when they
come to were come to By-path Meadow, to the stile
By-path over which Christian went with his Fellow
Stile, have Hopeful, when they were taken by Gyant
a mind to Despair, and put into Doubting Castle
have a pluck They sat down and consulted what was
with Gyant best to be done, to wit, now they were
Despair. so strong, and had got such a man as

Gyant

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Great-heart for their Conductor; whether I Part,
I had not best to make an Attempt pag. 191,
on the Gyant, demolish his Castle, and 195.
there were any Pilgrims in it, to set
them at liberty before they went any fur-
ther. So one said one thing, and another
the contrary. One questioned if it
was lawful to go upon *Unconsecrated Ground*,
another said they might, provided their
cause was good; but Mr. *Great-heart* said,
though that Assertion offered last, cannot
be universally true, yet I have a Comand-
ment to resist Sin, to overcome Evil, to
win the good Fight of Faith: And I pray,
with whom should I fight this good Fight,
not with Gyant *Despair*? I will therefore
attempt the taking away of his Life, and
the demolishing of *Doubting Castle*. Then
said he, who will go with me? Then said
old *Honest*, I will, and so will we too, said
Christian's four Sons, *Matthew*, *Samuel*,
James and *Joseph*, for they were young
men and strong.

1 John 2:
13, 14.

So they left the Women in the Road,
and with them Mr. *Feeble-mind*, and Mr.
Ready-to-bault, with his Crutches, to be
their Guard, until they came back, for in
that place, tho' Gyant *Despair* dwelt so near,
they keeping in the Road, A little Child
might lead them.

Isa. 11. 6.

So Mr. *Great-heart*, old *Honest*, and the
four young men, went to go up to *Doubting*
Castle, to look for Gyant *Despair*. When
they came at the Castle Gate, they knock-
ed for Entrance with an unusual Noise.
At that the old Gyant comes to the Gate
and

and Diffidence his Wife follows: Then said he, Who, and what is he, that is so hardy as, after this manner to molest the Gyant Despair? Mr. Great-heart replyed, It is I, Great-heart, one of the King of the Celestial Countreys Conductors of Pilgrims to their Place. And I demand of thee that thou open thy Gates for my Entrance, prepare thy self also to Fight, for I am come to take away thy Head, and to demolish Doubting Castle.

Despair has overcome Angels.

Now Gyant Despair, because he was a Gyant, thought no man could overcome him, and again, thought he, since heretofore I have made a Conquest of Angels, shall Great-heart make me afraid? So he harnessed himself and went out: He had a Cap of Steel upon his Head, a Brestplate of Fire girded to him, and he came out in Iron Shooes, with a great Club in his Hand: Then these six men made up to him, and beset him behind and before, also when Diffidence, the Gyantress, came up to help him, old Mr. Honest cut her down at one Blow. Then they fought for their Lives, and Gyant Despair was brought down to the Ground; but was very loth to dye: He struggled hard, and had, as they say, as many Lives as a Cat, but Great-heart was his death, for he left him not till he had severed his head from his shoulders.

Despair is loth to die.

Doubting Castle demolished.

Then they fell to demolishing Doubting Castle, and that you know might was done. They were seven Days in destroying it.

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of that; and in it of Pilgrims, they
 had one Mr. *Dispondency*, almost starved
 to Death, and one *Much-afraid* his Daugh-
 ter; these two they saved alive. But it
 would have made you a wonder to have
 seen the dead Bodies that lay here and
 there in the Castle Yard, and how full of
 dead mens Bones the Dungeon was.

When Mr. *Great-heart* and his Compa-
 nions had performed this Exploit, they
 took Mr. *Dispondency*, and his Daughter
Much-afraid, into their Protection, for
 they were honest People, tho' they were
 Prisoners in *Doubting Castle*, to that Ty-
 rant *Gyant Despair*. They therefore I say,
 took with them the Head of the *Gyant*
 (for his Body they had buried under a
 heap of Stones) and down to the Road
 and to their Companions they came, and
 shewed them what they had done. Now
 when *Feeble-mind*, and *Ready-to-hault* saw
 that it was the Head of *Gyant Despair* in-
 deed, they were very jocond and merry.
 Now *Christiana*, if need was, could play
 upon the *Vial*, and her Daughter *Mercy*
 upon the *Lute*: So, since they were
 so merry disposed, she plaid them a Les-
 son, and *Ready-to-hault* would Dance. So
 he took *Dispondencie's* Daughter, named
Much-afraid, by the Hand, and to Dan-
 cing they went in the Road. True, he
 could not Dance without one Crutch in
 his Hand, but I promise you, he footed it
 well; also the Girl was to be commended,
 for she answered the Musick hand-
 somely.

They have
 Musick and
 Dancing for
 Joy.

As for Mr. Despondency, the Musick was not much to him, he was for feeding rather then Dancing, for that he was almost starved. So *Christiana* gave him some of her bottle of Spirits for present Relief, and then prepared him something to eat; and in little time the old Gentleman came to himself, and began to be finely revived.

Now I saw in my Dream, when all these things were finished, Mr. Great-heart took the Head of *Gyant-Despair*, and set it upon a Pole by the High-way side, right over against the Pillar that *Christian* erected for a Caution to Pilgrims that came after, to take heed of entering into his Grounds.

Then he writ under it upon a Marble Stone, these Verses following.

A Monu-
ment of De-
liverance.

*This is the Head of him, whose Name only,
In former times, did Pilgrims terrifie.
His Castle's down, and Diffidence his Wife,
Brave Master Great-heart has bereft of Life.
Despondency, his Daughter Much-afraid,
Great-heart, for them also the Man has play'd.
Who hereof doubts, if he'l but cast his Eye,
Up hither, may his Scruples satisfie.
This Head, also when doubting Cripples dance,
Doth shew from Fears they have Deliverance.*

When these men had thus bravely shew'd themselves against Doubting-Castle, and had slain *Gyant-Despair*, they went forward and went on till they came to the *Delightful Mountains*, where *Christian* and *Hopeful* refreshed themselves with the Varieties of the Place. They also acquainted themselves



The doubting Castle be demolished,
 And the Giant despair hath lost his head.
 Sin can rebuild the Castle, make it remaine,
 And make despair the Giant live againe.

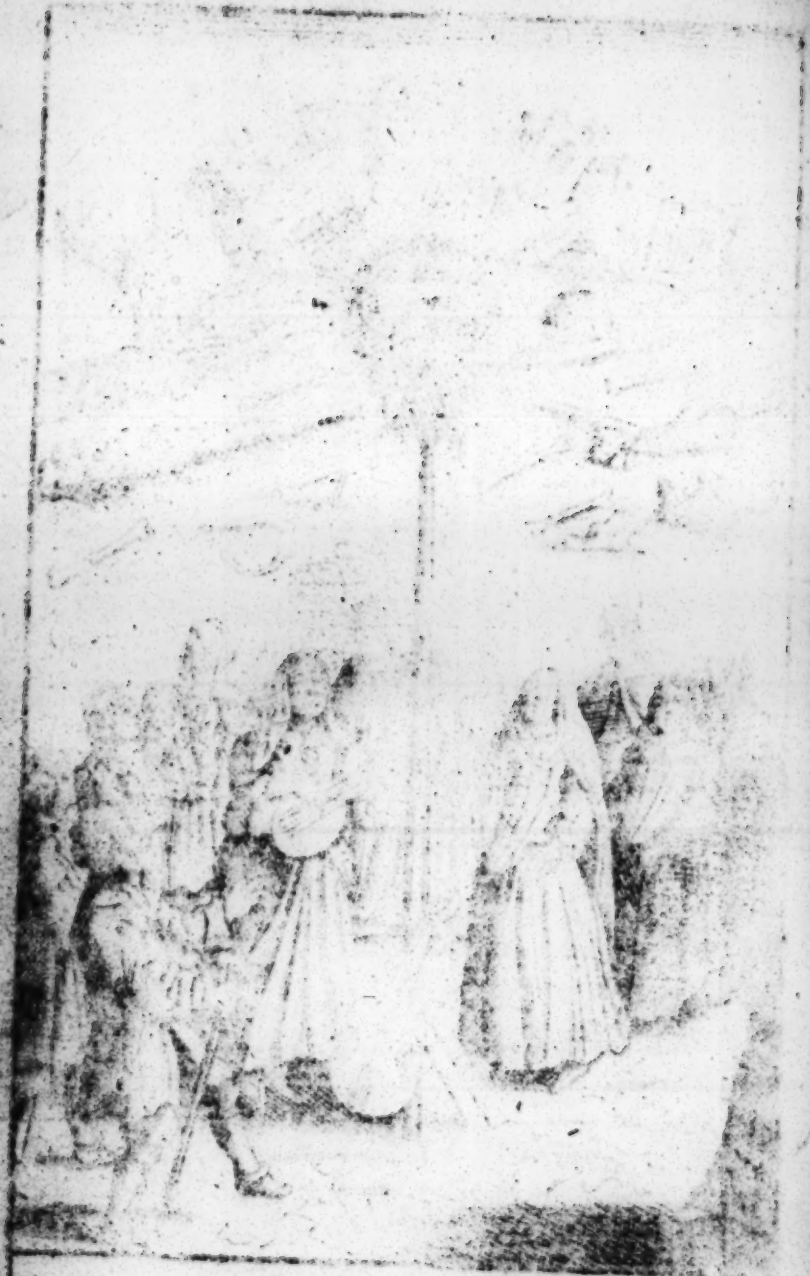


Illustration of a man and a woman in traditional attire, possibly a man and a woman, standing outdoors. The man on the left wears a long robe and a turban, holding a staff. The woman on the right wears a long dress and a headscarf. The background is sketchy, suggesting a landscape with trees or hills. The entire illustration is enclosed in a rectangular border.

with the Shepherds there, who welcomed them as they had done Christian before, unto the delectable Mountains.

Now the Shepherds seeing so great a train follow Mr. Great-heart (for with him they were well acquainted;) they said unto him, Good Sir, you have got a goodly Company here; pray where did you find all these?

Then Mr. Great-heart replied,

First here's Christiana and her train,	The Guides
Her Sons, and her Sons-Wives, who like the Wain	Speech to the
Keep by the Pole, and do by Compass steer,	Shepherds.
From Sin to Grace, else they had not been here.	
Next here's old Honest come on Pilgrimage,	
Ready-to-halt too, who I dare ingage,	
True hearted is, and so is Feeble-mind,	
Who willing was, not to be left behind.	
Despondency, good-man, is coming after,	
And so also is Much-afraid, his Daughter.	
May we have Entertainment here, or must	
We further go? let's know whereon to trust.	

Then said the Shepherds; This is a Their Entertainment. Comfortable Company, you are welcome to Entertainment. for we have for the Feeble, as for the Matt. 25. King; our Prince has an Eye to what is 40. none to the least of these. Therefore Infirmitie must not be a block to our Entertainment. so they had them to the Palace Door, and said unto them, Come in Mr. Feeble, come in Mr. Ready-to halt, come in Despondency, and Mrs. Much-afraid, his Daughter. These Mr. Great-heart, said the Shepherds to the Guide, we call in by Name, for

A Descrip-
tion of false
Shepherds.
Ezek. 34.
21.

for that they are most subject to draw back; but as for you, and the rest that are *strong*, we leave you to your wonted Liberry. Then said Mr. *Great-heart*, This day I see that Grace doth shine in your Faces, and that you are my Lords Shepherds indeed; for that you have not *pushed* these Diseased neither with Side nor Shoulder, but have rather strewed their way into the Palace with Flowers, as you should.

So the Feeble and Weak went in, and Mr. *Great-heart*, and the rest did follow. When they were also set down, the Shepherds said to those of the weakest sort, What is it that you would have? For said they, all things must be managed here, to the supporting of the weak, as well as to the warning of the Unruly.

So they made them a Feast of things easie of Digestion, and that were pleasant to the Palate, and nourishing; the which when they had received, they went to their rest, each one respectively unto his proper place. When Morning was come, because the Mountains were high, and the day clear; and because it was the Custom of the Shepherds to shew to the Pilgrims, before their Departure, some Rarities, therefore after they were ready, and had refreshed themselves, the Shepherds took them out into the Fields, and shewed them first, what they had shewed to *Christian* before.

Then they had them to some new place. The first was to *Mount-Marvell*, where they looked, and behold a man at a Distance

that

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that tumbled the Hills about with Words Mount-
Then they asked the Shepherds what that Marvel.
should mean? So they told him, that that 1 Part,
man was the Son of one Great-grace, of pag. 226.
whom you read in the first part of the Re-
cords of the Pilgrims Progress. And he is
set there to teach Pilgrims how to believe
down, or to tumble out of their wayes, Mar. 11.
what Difficulties they shall meet with, by 23, 24.
Faith. Then said Mr. Great-heart, I know
him, he is a man above many.

Then they had them to another place, Mount-In-
called Mount-Innocent. And there they saw nocent.
a man cloathed all in White; and two men,
Prejudice, and Ill-will, continually casting
Dirt upon him. Now behold the Dirt,
whatsoever they cast at him, would in lit-
tle time fall off again, and his Garment
would look as clear as if no Dirt had been
cast thereat.

Then said the Pilgrims what means this?
The Shepherds answered, This man is
named Godly-man, and this Garment is to
shew the Innocency of his Life. Now
those that throw Dirt at him, are such as
see his Well-doing, but as you see the Dirt
will not stick upon his Cloaths; so it shall
be with him that liveth truly Innocently in
the World. Whoever they be that would
make such men dirty, they labour all in
vain; for God, by that a little time is spent
will cause that their Innocence shall break
up as the Light, and their Righteousness
as the Noon day.

Then they took them, and had them to Mount-
In-Charity, where they shewed them a Charity-
man

man that had a bundle of Cloth lying before him, out of which he cut Coats and Garments, for the Poor that stood about him; yet his Bundle or Role of Cloth was never the less.

Then said they, what should this be? This is, said the Shepherds, to shew you, That he that has a Heart to give of his Labour to the Poor, shall never want where-withal. He that watereth shall be watered himself. And the Cake that the Widdow gave to the Prophet, did not cause that she had ever the less in her Barrel.

The Work of one Fool, and one Want-witt. They had them also to a place where they saw one Fool, and one Want-wit, washing of an *Ethiopian* with intention to make him white, but the more they washed him, the blacker he was. They then asked the Shepherds what that should mean. So they told them, saying, Thus shall it be with the vile Person; all means used to get such an one a good Name, shall in Conclusion tend but to make him more abominable. Thus it was with the *Pharisees*, and so shall it be with all Hypocrites.

I Part, pag. 211. Then said *Mercy* the Wife of *Matthew* to *Christiana* her Mother, Mother, I would if it might be, see the Hole in the Hill; or that, commonly called the By-way to Hell. So her Mother brake her mind to the Shepherds. Then they went to the Door, which was in the side of an Hill, and they opened it, and bid *Mercy* hearken awhile. So she hearkened, and heard one saying, *Cursed be my Father for holding of my Feet back from the way of Peace and Life*; and another said,

Mercy has a mind to see the hole in the Hill.

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that I had been torn in pieces before I had, to save my Life, lost my Soul; and another said, if I were to live again, how would I deny my self rather then come to this Place. Then there was as if the very Earth had groaned, and quaked under the Feet of this young Woman for fear; so she looked white, and came trembling away, saying, Blessed be he and she that is delivered from this Place.

Now when the Shepherds had shewed them all these things, then they had them back to the Palace, and entertained them with what the House would afford; But Mercy being a young, and breeding Woman, longed for something which she saw there, but was ashamed to ask. Her Mother-in-law then asked her what she ailed, for she looked as one not well. Then said Mercy,

There is a Looking-glass hangs up in the Dining-room, off of which I cannot take my mind; *Mercy longeth, and for what.*

therefore I have it not, I think I shall miscarry. Then said her Mother, I will mention thy Wants to the Shepherds, and they will not deny it thee. But she said, I am ashamed that these men should know that I longed. Nay my Daughter, said she, it is no Shame, but a Virtue, to long for such a thing as that; so Mercy said, Then Mother, if you please, ask the Shepherds if they are willing to sell it.

Now the Glass was one of a thousand. It would present a man, one way with his own Feature exactly, and turn but another way, and it would shew one the very Face and Similitude of the

It was the Word of God.

167 The Second Part of

Jam. 1. 23. the Prince of Pilgrims himself. Yea I have talked with them that can tell, and they have said, that they have seen the
 1 Cor. 13. very Crown of Thorns upon his Head,
 12. by looking in that Glass, they have there-
 in also seen the holes in his Hands, in
 2 Cor. 3. 18. his Feet, and his Side. Yea such an excellency is there in that Glass, that it will shew him to one where they have a mind to see him; whether living or dead, whether in Earth or Heaven, whether in a State of Humiliation, or in his Exaltation, whether coming to Suffer, or coming to Reign.

1 Part,
 pag. 207.

Christiana therefore went to the Shepherds apart. (Now the Names of the Shepherds are *Knowledge*, *Experience*, *Watchful*, and *Sincere*,) and said unto them. There is one of my Daughters a breeding Woman, that, I think doth long for some thing that she hath seen in this House, and she thinks she shall miscarry if she should by you be denied.

*She doth
 not lose her
 Longing.*

Experience. Call her, call her, She shall assuredly have what we can help her to. So they called her, and said to her, *Mercy*, what is that thing thou wouldest have? Then she blushed and said, The great Glass that hangs up in the Dining-room: So *Sincere* ran and fetched it, and with a joyful Consent it was given her. Then she bowed her Head, and gave Thanks, and said, By this I know that I have obtained Favour in your Eyes.

They

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They also gave to the other young Women such things as they desired, and to their Husbands great Commendations, for that they joynd with Mr. Great-heart to the slaying of Gyant-Despair, and the demolishing of Doubting-Castle.

About *Christiana's* Neck, the Shepherds put a Bracelet, and so they did about the Necks of her four Daughters, also they put Ear-rings in their Ears, and Jewels on their Fore-heads. *How the Shepherds adorn the Pilgrims.*

When they were minded to go hence, they let them go in Peace, but gave not to them those certain Cautions which before were given to *Christian* and his Companion. The Reason was, for that these had *Great-heart* to be their Guide, who was one that was well acquainted with things, and so could give them their Cautions more seasonably, to wit, even then when the Danger was nigh the approaching. *1 Part, pag. 213.*

What Cautions *Christian* and his Companions had received of the Shepherds, they had also lost, by that the time was come that they had need to put them in practice. Wherefore here was the Advantage that this Company had over the other. *1 Part, pag. 233.*

From hence they went on Singing, and they said,

Behold, how fitly are the Stages set!
For their Relief, that Pilgrims are become;
And how they us receive without one let,
That make the other Life our Mark and Home.

What

*What Novelties they have, to us they give,
That we, tho Pilgrims, joyful Lives may live.
They do upon us too such things bestow,
That shew we Pilgrims are, where e're we go.*

I Part,
pag. 216.

*How one
Turn-a-
way man-
aged his A-
postacy.*

Heb. 10.
26, 27, 28,
29.

When they were gone from the Shepherds, they quickly came to the Place where *Christian* met with one *Turn-a-way*, that dwelt in the Town of *Apostacy*. Wherefore of him *Mr. Great-heart* their Guide did now put them in mind; saying, This is the place where *Christian* met with one *Turn-a-way*, who carried with him the Character of his Rebellion at his Back. And this I have to say concerning this man, He would hearken to no Counsel, but once a falling, perswasion could not stop him. When he came to the place where the Cross and the Sepulcher was, he did meet with one that did bid him *look there*, but he gnashed with his Teeth, and stamped, and said, he was resolved to go back to his own Town. Before he came to the Gate, he met with *Evangelist*, who offered to lay Hands on him, to turn him into the way again. But this *Turn-a-way* resisted him, and having done much despite unto him, he got away over the Wall, and so escaped his Hand.

Then they went on, and just at the place where *Little-faith* formerly was Robbed, there stood a man with his Sword drawn, and his Face all bloody. Then said *Mr. Great-heart*, What art thou?

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thou? The man made Answer, saying, *One Valiant-for-truth*, I am a Pilgrim, and am going to truth be-
the Celestial City. Now as I was in my *set with*
way, there was three men did beset me, *Thieves*.

and propounded unto me these three things. 1. Whether I would become one of them? Or go back from whence I came? Or die upon the Place? To the first I answered, I had been a true Man a long Season, and therefore, it could not be expected that I now should cast in my Lot with Thieves. Then they demanded what I would say to the Second. So I told them that the Place from whence I came, had I not found Incommodity there, I had not forsaken it at all, but finding it altogether unsuitable to me, and very unprofitable for me, I forsook it for this Way. Then they asked me what I said to the third. And I told them, my Life cost more dear far, than that I should lightly give it away. Besides, you have nothing to do thus to put things to my Choice; wherefore at your Peril be it, if you meddle. Then these three, to wit, *Wild-head*, *Inconsiderate*, and *Pragmatick*, drew upon me, and I also drew upon them.

So we fell to it, one against three, *How he be-*
for the space of above three Hours. They *haved him-*
have left upon me, as you see, some of *self, and*
the Marks of their Valour, and have al- *put them to*
so carried away with them some of *fright*.
mine. They are but just now gone, I
suppose they might, as the saying is,

I

hear

Prov. 1.

10, 11, 12.

13, 14.

hear your Horse dash, and so they be-
took them to flight.

Greath. *But here was great Odds, three
against one.*

Psal. 27. 3.
Great-
heart won-
ders at his
Valour.

Valiant. 'Tis true, but little and
more, are nothing to him that has the
Truth on his side. *Though an Host should
encamp against me, said one, My Heart
shall not fear. Tho War should rise against
me, in this will I be Confident, &c. Be-*
sides, said he, I have read in some Re-
cords, that one man has fought an Army;
and how many did Sampson slay with the
Jaw Bone of an Ass!

Greath. *Then said the Guide, Why did
you not cry out, that some might a-come in
for your Succour?*

*Has a mind I knew could hear, and afford invisible
to see his Help, and that was sufficient for me.*

*Sword, and Greath. Then said Great-heart to Mr.
spends his Valiant-for-Truth, Thou hast worthily be-
Judgment haved thy self; Let me see thy Sword; so
on it. he shewed it him.*

Isa. 2. 3.

*When he had taken it in his Hand,
and looked thereon a while, he said,
Ha! It is a right Jerusalem Blade.*

Ephes. 6. *Valiant. It is so. Let a man have
one of these Blades, with a Hand to wield
12, 13, 14, it, and skill to use it, and he may ven-
15, 16, 17. ture upon an Angel with it. He need
not fear its holding, if he can but tell
Heb. 4. 12. how to lay on. Its Edges will never
blunt. It will cut Flesh, and Bones, and
Soul, and Spirit, and all.*

Greath. *But you fought a great while,*

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I wonder you was not weary?

Valiant. I fought till my Sword did 2 Sam. 23.
leave to my Hand, and when they 10.
were joyned together, as if a Sword *The Word.*
grew out of my Arm, and when the *The Faith.*
Blood run thorow my Fingers, then I *Blood.*
fought with most Courage.

Greath. Thou hast done well, thou hast
rested unto Blood, striving against Sin.
Thou shalt abide by us, come in, and go out
with us; for we are thy Companions.

Then they took him and washed his
Wounds, and gave him of what they
had, to refresh him, and so they went on
together. Now as they went on, because
Mr. Great-heart was delighted in him
(for he loved one greatly that he found
to be a man of his Hands) and because
there was with his Company, them that
was feeble and weak; Therefore he *What Coun-*
questioned with him about many things; *trey man*
first, *What Countreyman he was?* *Mr. Valiant*

Valiant. I am of Dark-land, for there was.
I was born, and there my Father and
Mother are still.

Greath. Dark-land, said the Guide,
both not that ly upon the same Coast with the
City of Destruction.

Valiant. Yes it doth. Now that which
caused me to come on Pilgrimage, was *How Mr.*
this: We had one Mr. Tell-true came in- *Valiant*
our parts, and he told it about, what *came to gi*
had done, that went from the *on Pilgri-*
City of Destruction. Namely, how he *mage.*
had forsaken his Wife and Children, and
had betaken himself to a Pilgrims Life.

It was also confidently reported how he had killed a *Serpent* that did come out to resist him in his Journey, and how he got thorow to whither he intended. It was also told what Welcome he had at all his Lords Lodgings; specially when he came to the Gates of the Celestial City. For there, said the man, He was received with sound of Trumpet, by a company of shining ones. He told it also, how all the Bells in the City did ring for Joy at his Reception, and what Golden Garments he was clothed with; with many other things that now I shall forbear to relate. In a word, that man so told the Story of *Christian* and his Travels, that my Heart fell into a burning haste to be gone after him, nor could Father or Mother stay me, so I got from them, and am come thus far on my Way.

Greath. You came in at the Gate, did you not?

He begins
right.

Valiant. Yes, yes. For the same man also told us, that all would be nothing if we did not begin to enter this way at the Gate.

Christian's
Name famous.

Greath. Look you, said the Guide *Christiana*, The Pilgrimage of your Husband, and what he has gotten thereby, spread abroad far and near,

Valiant. Why, is this *Christian* Wife.

Greath. Yes, that it is, and these are also her four Sons.

Valiant

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Valiant. What! and going on Pilgrimage too?

Greath. Yes verily, they are following after.

Valiant. It glads me at the Heart! Good man! How Joyful will he be, when he shall see them that would not go with him, yet to enter after him, in at the Gates into the City? *He is much rejoiced to see Christian's Wife.*

Greath. Without doubt it will be a Comfort to him; for next to the Joy of seeing himself there, it will be a Joy to meet there his Wife and his Children.

Valiant. But now you are upon that, pray let me see your Opinion about it. Some make a question whether we shall know one another when we are there? *Whether we shall know one another.*

Greath. Do they think they shall know themselves then? Or that they shall rejoyce to see themselves in that Bliss? and if they think they shall know and do these; Why not know others, and rejoyce in their Welfare also? *when we come to Heaven.*

Again, Since Relations are our second self, tho that State will be dissolved there, yet why may it not be rationally concluded that we shall be more glad to see them there, than to see they are wanting?

Valiant. Well, I perceive whereabouts you are as to this. Have you any more things to ask me about my beginning to come on Pilgrimage.

Greath. Yes, Was your Father and Mother willing that you should become a Pilgrim?

Valiant. Oh, no. They used all means imaginable to perswade me to stay at Home.

Greath. Why, what could they say against it?

*The great
stumbling-
Blocks that
by his
Friends
were laid
in his way.*

Valiant. They said it was an idle Life, and if I my self were not inclined to Sloath and Laziness, I would never countenance a Pilgrims Condition.

Greath. And what did they say else?

Valiant. Why, They told me that it was a dangerous Way, yea the most dangerous Way in the World, said they, is that which the Pilgrims go.

Greath. Did they shew wherein this Way is so dangerous?

Valiant. Yes. And that in many Particulars.

*The first
Stumbling-
Block.*

Greath. Name some of them.

Valiant. They told me of the Slough of Despond, where *Christian* was well nigh Smothered. They told me that there were Archers standing ready in *Belshub-Castle*, to shoot them that should knock at the *Wicket Gate* for Entrance. They told me also of the Wood, and dark Mountains, of the Hill Difficulty, of the Lyons, and also of the three Gyants, *Bloodyman*, *Maul*, and *Slay-good*. They said moreover, That there was a foul Fiend haunted the Valley of *Humiliation*, and that *Christian* was, by him, almost bereft of Life. Besides, said they, You must go over the Valley of the Shadow of Death, where the *Hobgoblins* are, where the Light is Darkness, where

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where the Way is full of Snares, Pits, Traps and Ginns. They told me also of Gyant Despair, of Doubting Castle, and of the Ruins that the Pilgrims met with there. Further, They said, I must go over the enchanted Ground, which was dangerous. And that after all this I should find a River, over which I shou'd find no Bridg, and that that River did lye betwixt me and the Celestiall Countrey.

Greath. And was this all?

Valiant. No, They also told me that *The Second.* this way was full of Deceivers, and of Persons that laid await there, to turn good men out of the Path.

Greath. But how did they make that out?

Valiant. They told me that Mr. World-ly-wise-man did there lye in wait to deceive. They also said that there was Formality and Hypocrisie continually on the Road. They said also that By-ends, Talkative, or Demas, would go near to gather me up; that the Flatterer would catch me in his Net, or that with green-headed Ignorance I would presume to go on to the Gate, from whence he always was sent back to the Hole that was in the side of the Hill, and made to go the By-way to Hell. *The Third.*

Greath. I promise you, This was enough to discourage. But did they make an end here?

Valiant. No, stay. They told me also *The Fourth.* of many that had tryed that way of

old, and that had gone a great way therein, to see if they could find something of the Glory there, that so many had so much talked of from time to time; and how they came back again, and befooled themselves for setting a Foot out of Doors in that Path, to the Satisfaction of all the Countrey. And they named several that did so, as *Obstinate*, and *Plyable*, *Mistrust*, and *Timorous*, *Turn-a-way*, and old *Atheist*, with several more; who, they said, had, some of them, gone far to see if they could find, but not one of them found so much Advantage by going, as amounted to the weight of a Feather.

Greath. Said they any thing more to discourage you?

The Fifth.

Valiant. Yes, They told me of one Mr. *Fearing*, who was a Pilgrim, and how he found this way so Solitary, that he never had comfortable Hour therein, also that Mr. *Despondency* had like to been starved therein; Yea, and also, which I had almost forgot, that *Christian* himself, about whom there has been such a Noise, after all his Ventures for a Celestial Crown, was certainly drowned in the black River, and never went foot further, however it was smothered up.

Greath. And did none of these things discourage you?

Valiant. No. They seemed but as so many Nothings to me.

Greath. How came that about?

Valiant.

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Valiant. Why, I still believed what *How* he got
Mr. Tell-true had said, and that carried *over these*
me beyond them all. *Stumbling-*

Greath. Then this was your Victory, *Blocks.*
then your Faith?

Valiant. It was so, I believed and
therefore came out, got into the Way,
fought all that set themselves against
me, and by believing am come to this
Place.

Who would true Valour see,
Let him come hither;
One here will Constant be,
come Wind, come Weather.
There's no Discouragement,
Shall make him once Relent,
His first avow'd Intent,
To be a Pilgrim.

Who so beset him round,
With dismal Stories,
Do but themselves Confound;
His Strength the more is.
No Lyon can him fright,
Hèl with a Gyant Fight,
But he will have a right,
To be a Pilgrim.

Hobgoblin, nor foul Fiend,
can daunt his Spirit:
He knows, he at the end,
Shall Life Inherit.
Then Fancies fly away,
He'l fear not what men say,
He'l labour Night and Day,
To be a Pilgrim.

I Part,
pag. 237.

By this time they were got to the enchanted Ground, where the Air naturally tended to make one *Drowzy*. And that place was all grown over with Bryers and Thorns; excepting *here and there*, where was an enchanted Arbor, upon which, if a Man sits, or in which if a man sleeps, 'tis a question, say some, whether ever they shall rise or wake again in this World. Over this Forrest therefore they went, both one with another, and Mr. *Great-heart* went before, for that he was the Guide, and Mr. *Valiant-for-truth*, he came behind, being there a Guard, for fear lest peradventure some *Fiend*, or *Dragon*, or *Gyant*, or *Thief*, should fall upon their Rere, and so do Mischief. They went on here each man with his Sword drawn in his Hand; for they knew it was a dangerous place. Also they cheared up one another as well as they could. *Feeble-mind*, Mr. *Great-heart* commanded should come up after him, and Mr. *Despondency* was under the Eye of Mr. *Valiant*.

Now they had not gone far, but a great Mist and a darkness fell upon them all; so that they could scarce, for a great while, see the one the other. Wherefore they were forced for some time, to feel for one another, by Words; for they walked not by Sight.

But any one must think, that here was but sorry going for the best of them all, but how much worse for the Women and Children, who both of *Fitt* and

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and *Heart* were but tender. Yet so it was, that, thorow the incouraging Words of he that led in the Front, and of him that brought them up behind, they made a pretty good shift to wagg along.

The Way also was here very weary-som, thorow Dirt and Slabbiness. Nor was there on *all* this Ground, so much as one *Inn*, or *Victualling-House*, therein to refresh the feeblor sort. Here therefore was *grunting*, and *puffing*, and *sighing* : While one tumbleth over a Bush, another sticks fast in the Dirt, and the Children, some of them, lost their Shoos in the Mire. While one cries out, I am down, and another, Ho, Where are you? and a third, The Bushes have got such fast hold on me, I think I cannot get away from them.

Then they came at an *Arbor*, warm, An Arbor and promising much refreshing to the Pilgrims; for it was finely wrought above head, beautified with *Greens*, furnished with *Benches*, and *Settles*. It also had in it a soft Couch whereon the weary might lean. This, you must think, all things considered, was tempting; for the Pilgrims already began to be foyled with the badness of the way; but there was not one of them that made so much as a motion to stop there. Yea, for ought I could perceive, they continually gave so good heed to the Advice of their Guide, and he did so faithfully tell them of *Dangers*, and of the
Nature

Nature of Dangers when they were at them, that usually when they were nearest to them, they did most pluck up their Spirits, and hearten one another *The Name of* to deny the Flesh. This *Arbor* was called *The sloathfuls Friend*, on purpose to allure, if it might be, some of the Pilgrims there, to take up their Rest when weary.

*The way
difficult to
find.*

*The Guide
has a Map
of all ways
leading to
or from the
City.*

I saw then in my Dream, that they went on in this their *solitary* Ground, till they came to a place at which a man is apt to lose his Way. Now, tho' when it was light, their Guide could well enough tell how to miss those ways that led wrong, yet in the dark he was put to a stand : But he had in his Pocket a Map of all ways leading to, or from the Celestial City; wherefore he strook a Light (for he never goes also without his Tinder-box) and takes a view of his Book or Map; which bids him be careful in that place to turn to the right-hand-way. And had he not here been careful to look in his Map, they had all, in probability, been smothered in the Mud, for just a little before them, and that at the end of the cleanest Way too, was a Pit, none knows how deep, full of nothing but Mud; there made on purpose to destroy the Pilgrims in.

God's Book. Then thought I with my self, who, that goeth on Pilgrimage, but would have one of these Maps about him, that he may look when he is at a stand, which is the way he must take?

They

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They went on then in this enchanted Ground, till they came to where was another Arbor, and it was built by the High-way-side. And in that Arbor there lay two men whose Names were Heedless and Too-bold. These two went thus far on Pilgrimage, but here being wearied with their Journey, they sat down to rest themselves, and so fell fast asleep. When the Pilgrims saw them, they stood still and shook their Heads; for they knew that the Sleepers were in a pitiful Case. Then they consulted what to do; whether to go on and leave them in their Sleep, or to step to them and try to awake them. So they concluded to go to them and wake them; that is, if they could; but with this Caution, namely, to take heed that themselves did not sit down, nor imbrace the offered Benefit of that Arbor.

An Arbor and two asleep therein.

The Pilgrims try to wake them.

So they went in and spake to the men, and called each by his Name, (for the Guide, it seems, did know them) but there was no Voice nor Answer. Then the Guide did shake them, and do what he could to disturb them. Then said one of them, *I will pay you when I take my Money*; At which the Guide shook his Head. *I will fight so long as I can hold my Sword in my Hand*, said the other. At that, one of the Children laughed.

Their Endeavour is

Then said *Christiana*, What is the meaning of this? The Guide said, *They talk in their Sleep*. If you strike them, Prov. 23. 34, 35. beat

beat them, or whatever else you do to them, they will answer you after this fashion; or as one of them said in old time, when the Waves of the Sea did beat upon him, and he slept as one upon the Mast of a Ship, *When I awake I will seek it again.* You know when men talk in their Sleeps, they say any thing; but their Words are not governed, either by Faith or Reason. There is an *Incoherencie* in their Words *now*, as there was before betwixt their going on Pilgrimage, and sitting down here. This then is the Mischief on't, when *heedless* ones go on Pilgrimage, 'tis twenty to one, but they are served thus. For this *enchanted* Ground is one of the last Refuges that the Enemy to Pilgrims has; wherefore it is as you see, placed almost at the end of the Way, and so it standeth against us with the more advantage. For when, thinks the Enemy, will these Fools be so desirous to sit down, as when they are weary; and when so like to be weary, as when almost at their Journeys end? Therefore it is, I say, that the *enchanted* Ground is placed so nigh to the Land *Beulah*, and so neer the end of their Race. Wherefore let Pilgrims look to themselves, lest it happen to them as it has done to these, that, as you see, are fallen asleep, and none can wake them.

Then the Pilgrims desired with trembling to go forward, only they prayed their Guide to strike a Light, that they
might

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might go the rest of their way by the help of the light of a Lanthorn. So he strook a light, and they went by the help of that thorow the rest of this way, tho the Darkness was very great.

But the Children began to be sorely weary, and they cryed out unto him that loveth Pilgrims, to make their way more Comfortable. So by that they had gone a little further, a Wind arose that drove away the Fog, so the Air became more clear.

Yet they were not off (by much) of the *enchanted* Ground; only now they could see one another better, and the way wherein they should walk.

Now when they were almost at the end of this Ground, they perceived that a little before them, was a solemn Noise, as of one that was much concerned. So they went on and looked before them, and behold, they saw, as they thought, a Man upon his Knees, with Hands and Eyes lift up, and speaking, as they thought, earnestly to one that was above. They drew nigh, but could not tell what he said; so they went softly till he had done. When he had done, he got up and began to run towards the Celestial City. Then Mr. Great-heart called after him, saying, Soho, Friend, let us have your Company, if you go, as I suppose you do, to the Celestial City. So the man stopped, and they came up to him. But so soon as Mr. Honest saw him, he said, I know this

The Second Part of

this man. Then said Mr. *Valiant-for-truth*, Prethee who is it? 'Tis one, said *The Story of* he, that comes from whereabouts I *Standfast.* dwelt, his Name is *Stand-fast*, he is certainly a right good Pilgrim.

*Talk be-
twixt him
and Mr.
Honest.*

So they came up one to another, and presently *Stand-fast* said to old *Honest*, Ho, Father *Honest*, are you there? Ai, said he, that I am, as sure as you are there. Right glad am I, said Mr. *Stand-fast*, that I have found you on this Road. And as glad am I, said the other, that I espied you upon your Knees. Then Mr. *Standfast* blushed, and said, But why, did you see me? Yes, that I did, quoth the other, and with my Heart was glad at the Sight. Why, what did you think, said *Stand-fast*? Think, said old *Honest*, what should I think? I thought we had an honest Man upon the Road, and therefore should have his Company by and by. If you thought not amiss, how happy am I? But if I be not as I should, I alone must bear it. That is true, said the other; but your fear doth further confirm me that things are right betwixt the Prince of Pilgrims and your Soul. For he saith, *Blessed is the Man that feareth always.*

*They found
him at
Prayer.*

Valiant. Well, But Brother, I pray thee tell us what was it that was the cause of thy being upon thy Knees, even now? Was it for that some special Mercy laid Obligations upon thee, or how?

Stand. Why we are as you see, upon the *inhabited Ground*, and as I was coming

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ing along, I was musing with my self of what a dangerous Road, the Road in this place was, and how many that had come even thus far on Pilgrimage, had here been stopt, and been destroyed. I thought also of the manner of the Death with which this place destroyeth Men. Those that die here, die of no violent Distemper; the Death which such die, is not grievous to them. For he that goeth away in a Sleep, begins that Journey with Desire and Pleasure. Yea such acquiesce in the Will of that Disease.

Hon. *Then Mr. Honest, Interrupting of him, said, Did you see the two Men asleep in the Arbor?*

Stand. Ai, ai, I saw Heedless, and Too-bald there; and for ought I know, there they will lye till they Rot. But let me go on in my Tale: As I was thus Mus-
fing, as I said, there was one in very pleasant Attire, *but old*, that presented her self unto me, and offered me three things, to wit, her Body, her Purse, and her Bed. Now the Truth is, I was both a weary, and sleepy, I am also as poor as a *Howlet*, and that, perhaps, the *Witch* knew. Well, I repulsed her once and twice, but she put by my Repulses, and smiled. Then I began to be angry, but she mattered that nothing at all. Then she made Offers again, and said, If I would be ruled by her, she would make me great and happy. For, said she, I am the Mistris of the World, and men are made happy by me. Then I asked her

*Madam
Buble, or
this vain
World.*

her Name, and she told me it was *Madam Eubble*. This set me further from her; but she still followed me with Inticements. Then I betook me, as you see, to my Knees, and with Hands lift up, and cries, I pray'd to him that had said, he would help. So just as you came up, the Gentlewoman went her way. Then I continued to give thanks for this my great Deliverance; for I verily believe she intended no good, but rather sought to make stop of me in my Journey.

Hon. Without doubt her Designs were bad. But stay, now you talk of her, methinks I either have seen her, or have read some story of her.

Standf. Perhaps you have done both.

Hon. *Madam Buble!* Is she not a tall comely Dame, something of a Swarthy Complexion?

Standf. Right, you hit it, she is just such an one.

Hon. Doth she not speak very smoothly, and give you a Smile at the end of a Sentence?

Standf. You fall right upon it again, for these are her very Actions.

Hon. Doth she not wear a great Purse by her Side, and is not her Hand often in it fingering her Money, as if that was her Hearts delight?

Standf. 'Tis just so. Had she stood by all this while, you could not more amply have set her forth before me, nor have better described her Features.

Hon.

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Hon. Then he that drew her Picture was a good *Limner*, and he that wrote of her, said true.

Greath. This Woman is a *Witch*, and *The World*. it is by Virtue of her *Sorceries* that this Ground is *enchanted*; whoever doth lay their Head down in *her Lap*, had as good lay it down upon that Block over which the *Ax* doth hang; and whoever lay their Eyes upon her Beauty, are counted the Enemies of God. This is she that Jam. 4. 4. maintaineth in their Splendour, all those 1 John 2. that are the Enemies of Pilgrims. Yea, 15. This is she that has bought off many a man from a Pilgrims Life. She is a great *Gossiper*, she is always, both she and her Daughters, at one Pilgrim's Heels or other, now Commending, and then preferring the excellencies of this Life. She is a bold and impudent Slut; She will talk with any Man. She always laugheth Poor Pilgrims to scorn, but highly commends the Rich. If there be one cunning to get Mony in a Place, she will speak well of him, from House to House. She loveth Banqueting, and Feasting, mainly well; she is always at one full Table or another. She has given it out in some places, that she is a Goddess, and therefore some do Worship her. She has her times and open places of Cheating, and she will say and avow it, that none can shew a Good comparable to hers. She promiseth to dwell with Childrens Children, if they will but love and make much of her. She will cast

cast out of her Purse, Gold like Dust, in some places, and to some Persons. She loves to be sought after, spoken well of, and to ly in the Bosoms of Men. She is never weary of commending of her Commodities, and she loves them most that think best of her. She will promise to some Crowns, and Kingdoms, if they will but take her Advice, yet many has she brought to the Halter, and ten thousand times more to Hell.

Standf. O ! Said Stand-fast, *What a Mercy is it that I did resist her ; for whither might she a drawn me ?*

Greath. Whither ! Nay, none but God knows whither. But in general to be sure, she would a drawn thee into many foolish and hurtful Lusts, which draw men in Destruction and Perdition.

1 Tim. 6. 9.

'Twas she that set Absalom against his Father, and Jeroboam against his Master. 'Twas she that perswaded Judas to sell his Lord, and that prevailed with Demas to forsake the godly Pilgrims Life ; none can tell of the Mischief that she doth. She makes Variance betwixt Rulers and Subjects, betwixt Parents and Children, 'twixt Neighbour and Neighbour, 'twixt a Man and his Wife, 'twixt a Man and himself, 'twixt the Flesh and the Heart.

Wherefore good Master Stand-fast, be as your Name is, and when you have done all, stand.

At this Discourse there was among the Pilgrims a mixture of Joy and Trembling, but at length they brake out and Sang.

What

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*What Danger is the Pilgrim in,
How many are his Foes?
How many ways there are to Sin,
No living Mortal knows.
Some of the Ditch, shv are, yet can
Lie tumbling in the Mire:
Some thò they shun the Frying-pan,
Do leap into the Fire.*

After this I beheld, until they were come into the Land of Beulah, where the Sun shineth Night and Day. Here, because they was weary, they betook themselves a while to Rest. And because this Country was common for Pilgrims, and because the Orchards and Vineyards that were here, belonged to the King of the Celestial Country; therefore they were licensed to make bold with any of his things.

1 Part,
pag. 270,
271.

But a litte while soon refreshed them here, for the Bells did so ring, and the Trumpets continually sound so Melodiously, that they could not sleep, and yet they received as much refreshing, as if they had slept their Sleep never so soundly. Here also all the noise of them that walked the Streets, was, *More Pilgrims are come to Town.* And another would answer, saying, And so many went over the Water, and were let in at the Golden Gates to Day. They would cry again, There is now a Legion of Shining ones, just come to Town; by which we know that there are more Pilgrims

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Pilgrims upon the Road, for here they come to wait for them and to comfort them after all their Sorrow. Then the Pilgrims got up and walked to and fro: But how were their Ears now filled with heavenly Noises, and their Eyes delighted with Celestial Visions? In this Land, they heard nothing, saw nothing, felt nothing, smelt nothing, tasted nothing, that was offensive to their Stomach or Mind; only when they tasted of the Water of the River, over which they were to go, they thought that tasted a little Bitterish to the Palate, but it proved sweeter when 'twas down.

*Death bitter to the
Flesh, but
sweet to the
Soul.*

In this place there was a Record kept of the Names of them that had been Pilgrims of old, and a History of all the famous Acts that they had done. It was here also much discoursed how the River to some had had its *flowings*, and what *ebbings* it has had while others have gone over. It has been in a manner dry for some, while it has overflowed its Banks for others.

*Death has
its Ebbings
and Flowings like
the Tide.*

In this place, the Children of the Town would go into the Kings Gardens and gather Nose-gaies for the Pilgrims, and bring them to them with much affection. Here also grew *camphire*, with *Spicknard*, and *Saffron*, *Calamus*, and *Cinamon*, with all its Trees of *Frankincense*, *Myrre*, and *Aloes*, with all chief Spices. With these the Pilgrims Chambers were perfumed, while they stayed here; and with these were their
Bodies

The Pilgrims Progress. 191

Bodies anointed to prepare them to go over the River when the time appointed was come.

Now, while they lay here, and waited for the good Hour; there was a Noyse in the Town, that there was a Post come from the Celestial City, with Matter of great Importance, to one *Christiana*, the Wife of *Christian* the Pilgrim. So Enquiry was made for her, and the House was found out where she was, so the Post presented her with a Letter; the Contents whereof was, *Hail, Good Woman, I bring thee Tidings that the Master calleth for thee, and expecteth that thou shouldest stand in his Presence, in Cloaths of Immortality, within this ten Days.*

A Messenger of Death sent to Christiana.

When he had read this Letter to her, he gave her therewith a sure Token that he was a true Messenger, and was come to bid her make hast to be gone. The Token was, *An Arrow with a Point sharpened with Love, let easily into her Heart, which by degrees wrought so effectually with her, that at the time appointed she must be gone.*

When *Christiana* saw that her time was come, and that she was the first of this Company that was to go over: She called for Mr. *Great-heart* her Guide, and told him how Matters were. So he told her he was heartily glad of the News, and could a been glad had the Post come for him. Then she bid that he should give Advice, how all things should be prepared for her Journey.

So

So he told her, saying, Thus and thus it must be, and we that Survive will accompany you to the River-side.

To her Children.

Then she called for her Children, and gave them *her Blessing*; and told them that she yet read with Comfort the Mark that was set in their Fore-heads, and was glad to see them with her there, and that they had kept their Garments so white. Lastly, She bequeathed to the Poor that little she had, and commanded her Sons and her Daughters to be ready against the Messenger should come for them.

To Mr. Valiant.

When she had spoken these Words to her Guide and to her Children, she called for Mr. *Valiant-for-truth*, and said unto him, Sir, You have in all places shewed your self true-hearted, be Faithful unto Death, and my King will give you a Crown of Life. I would also intreat you to have an Eye to my Children, and if at any time you see them faint, speak comfortably to them. For my Daughters, my Sons Wives, they have been Faithful, and a fulfilling of the Promise upon them, will be their end. But she gave Mr. *Stand-fast* a Ring.

To Mr. Stand-fast.

To old Honest.

Then she called for old Mr. *Honest*, and said of him, Behold an Israelite indeed, in whom is no Guile. Then said *he*, I wish you a fair Day when you set out for Mount *Sion*, and shall be glad to see that you go over the River dry-shod. But she answered, Come *Wet*, come *Dry*,

Dry, I long to be gone; for however the Weather is in my Journey, I shall have time enough when I come there to sit down and rest me, and dry me.

Then came in that good Man Mr. *To M. Ready-to-halt* to see her. So she said to dy-to-halt him, Thy Travel hither has been with Difficulty, but that will make thy Rest the sweeter. But watch, and be ready, for at an Hour when you think not, the Messenger may come.

After him, came in Mr. *Dispondencie*, To *Dispondencie* and his Daughter *Much-a-fraid*. To whom she said, You ought with Thankfulness his Daughter for ever, to remember your Deliverance from the Hands of Gyant *Despair*, and out of *Doubting-Castle*. The effect of that Mercy is, that you are brought with safety hither. Be ye watchful, and cast away Fear; be sober, and hope to the End.

Then she said to Mr. *Feeble-Mind*, To *Feeble-Mind* Thou was delivered from the Mouth of mind.

Gyant *Slay-good*, that thou mightest live in the Light of the Living for ever, and see thy King with Comfort. Only I advise thee to repent thee of thy aptness to fear and doubt of his Goodness before he sends for thee, lest thou shouldest when he comes, be forced to stand before him for that Fault with Blushing.

Her last Day, and manner of

Now the Day drew on that *Christiana* must be gone. So the Road was full of people to see her take her Journey. But behold all the Banks beyond the River were full of Horses and Chariots, which were come down from above to accom-

pany her to the City-Gate. So she came forth and entered the River with a Beck'n of Fare well, to those that followed her to the River side. The last word she was heard to say here was, *I come Lord, to be with thee and bless thee.*

So her Children and Friends returned to their Place, for that those that waited for *Christiana*, had carried her out of their Sight. So she went, and called, and entered in at the Gate with all the Ceremonies of Joy that her Husband *Christian* had done before her.

At her Departure her Children wept, but Mr. *Great-heart*, and Mr. *Valiant*, played upon the well tuned Cymbal and Harp for Joy. So all departed to their respective Places.

Ready-to-halt Sum-
moned.

In process of time there came a Post to the Town again, and his Business was with Mr. *Ready-to-halt*. So he enquired him out, and said to him, I am come to thee in the Name of him whom thou hast Loved and Followed, tho' upon *Crutches*. And my Message is to tell thee, that he expects thee at his Table to Sup with him in his Kingdom the next Day after *Easter*. Wherefore prepare thyself for this Journey.

Then he also gave him a Token that
Eccles. 12. he was a true Messenger, saying, *I have
16. broken thy golden Bowl, and loosed thy silver Cord.*

After this Mr. *Ready-to-halt* called for his Fellow Pilgrims, and told them, saying, I am sent for, and God shall surely

visit you also. So he desired Mr. Valiant to make his Will. And because he had nothing to bequeath to them that should survive him, but his Crutches, and his good Wishes, therefore thus he said. *These Crutches, I bequeath to my Son that shall tread in my Steps; with an hundred warm Wishes that he may prove better then I have done.*

Promises.
His Will.

Then he thanked Mr. Great-heart, for his Conduct, and Kindness, and so addressed himself to his Journey. When he came at the brink of the River, he said, Now I shall have no more need of these Crutches, since yonder are Chariots and Horses for me to ride on. The last Words he was heard to say, was, *Welcome Life.* So he went his Way.

His last words.

After this, Mr. Feeble-mind had Tidings brought him, that the Post sounded his Horn at his Chamber Door. Then he came in and told him, saying. I am come to tell thee that the Master has need of thee, and that in very little time thou must behold his Face in Brightness. And take this as a Token of the Truth of my Message. *Those that look out at the Windows shall be darkned.*

Feeble-mind Summoned.

Eccles. 12.

Then Mr. Feeble-mind called for his Friends, and told them what Errand had been brought unto him, and what Token he had received of the truth of the Message. Then he said, Since I have nothing to bequeath to any, to what purpose should I make a Will? As for my feeble Mind, that I will leave behind me, for that

He makes no Will.

I shall have no need of that in the place whither I go ; nor is it worth bestowing upon the poorest Pilgrim : Wherefore when I am gone, I desire, that you Mr. Valiant, would bury it in a Dungil. This done, and the Day being come, in which he was to depart ; he entered the River at the rest. His last Words were, *Hold out Faith and Patience.* So he went over to the other Side.

His last words.

*Mr. Dispondencie's
—summons.*

When Days, had many of them passed away : Mr. Dispondency was sent for. For a Post was come, and brought this Message to him. *Trembling Man, These are to summon thee to be ready with thy King, by the next Lords Day, to shout for Joy for thy Deliverance from all thy Doubtings.*

*Ecc. 12. 5.
His Daughter goes too.*

And said the Messenger, That my Message is true, take this for a Proof. So he gave him *The Grasshopper to be a Burthen unto him.* Now Mr. Dispondencie's Daughter, whose Name was *Much-a-fraid*, said, when she heard what was done, that she would go with her Father. Then Mr. Dispondency said to his Friends ; My self and my Daughter, you know what we have been, and how troublesomly we have behaved our selves in every Company. My Will and my Daughters is, that our Disponds, and slavish Fears, be by no man ever received, from the day of our Departure, for ever ; For I know that after my Death they will offer themselves to others. For, to be plain with you, they are *Ghosts*, the which we entertained when we first began to be Pilgrims, and could

His Will.

could never shake them off after. And they will walk about and seek Entertainment of the Pilgrims, but for our Sakes, shut ye the Doors upon them.

When the time was come for them to depart, they went to the Brink of the River. The last Words of Mr. Dispondency, were, *Farewel Night, welcome Day.* His Daughter went thorow the River singing, but none could understand what she said.

Then it came to pass, a while after, that there was a Post in the Town that enquired for Mr. Honest. So he came to the House where he was, and delivered to his Hand these Lines. *Thou art Commanded to be ready against this Day seven Night, to present thy self before thy Lord, at his Fathers House.*

And for a Token that my Message is true, *All thy Daughters of Musick shall be brought low.* Then Mr. Honest called for his Friends, and said unto them, I Die, but shall make no Will. As for my Honesty. it shall go with me; let him that comes after be told of this. When the Day that he was to be gone, was come, he addressed himself to go over the River. Now the River at that time overflowed the Banks in some places. But Mr. Honest in his Life time had spoken to one Good-conscience to meet him there, the which he also did, and lent him his Hand, and so helped him over. The last Words of Mr. Honest were, *Grace Reigns.* So he left the World.

After this. It was noised abroad that

Mr. Valiant Summoned. *Mr. Valiant for-truth* was taken with a Summons, by the same *Post* as the other; and had this for a Token that the Summons was true, *That his Pitcher was broken at the Fountain.* When he understood it, he called for his Friends, and told them of it. Then said he, I am going to my Fathers, and tho with great Difficulty I am got hither, yet now I do not repent me of all the Trouble I have been at to arrive where I am. *My Sword*, I give to him that shall succeed me in my Pilgrimage, and my *Courage* and *Skil*, to him that can get it. My *Marks* and *Scarrs* I carry with me, to be a witness for me, that I have fought his Battels, who now will be my Rewarder. When the Day that he must go hence, was come, many accompanied him to the River side, into which, as he went, he said, *Death, where is thy Sting?* And as he went down deeper, he said, *Grave where is thy Victory?* So he passed over, and the Trumpets sounded for him on the other side.

His Will.

His last words.

Mr. Stand-fast is Summoned. Then there came forth a Summons for *Mr. Stand-fast*, (This *Mr. Stand-fast*, was he that the rest of the Pilgrims found upon his Knees in the enchanted Ground.) For the *Post* brought it him open in his Hands. The Contents whereof were, *That he must prepare for a change of Life, for his Master was not willing that he should be so far from him any longer.* At this *Mr. Stand-fast* was put into a Muse; Nay, said the Messenger, you need not doubt of the truth of my Message; for here is a Token

ken of the Truth thereof, *Thy Wheel is broken at the Cistern.* Then he called to him *Mr. Great-heart*, who was their Guide, and said unto him, Sir, Altho it was not my hap to be much in your good Company in the Days of my Pilgrimage, yet since the time I knew you, you have been profitable to me. When I came from home, I left behind me a Wife, and five small Children. Let me entreat you, at your Return (for I know that you will go, and return to your Masters House, in Hopes that you may yet be a Conductor to more of the Holy Pilgrims,) that you send to my Family, and let them be acquainted with all that hath, and shall happen unto me. Tell them moreover, of my happy Arrival to this Place, and of the present late blessed Condition that I am in. Tell them also of *Christian*, and of *Christiana* his Wife, and how *She* and her Children came after her Husband. Tell them also of what a happy End she made, and whither she is gone. I have little or nothing to send to my Family, except it be Prayers, and Tears for them; of which it will suffice, if thou acquaint them, if peradventure they may prevail. When *Mr. Stand-fast* had thus set things in order, and the time being come for him to hast him away; he also went down to the River. Now there was a great Calm at that time in the River, wherefore *Mr. Stand-fast*, when he was about half way in, he stood a while and talked to his Companions that had waited upon him thither. And he said.

*Eccl. 12. 6.
He calls for
Mr. Great-
Heart.*

*His Speech
to him.*

*His Errand
to his Fa-
mily.*

This

The Second Part of

His last
words.

Jos. 3. 17.

This River has been a Terror to many, yea the thoughts of it also have often frightened me. But now methinks I stand easie, my Foot is fixed upon that, upon which the Feet of the Priests that bare the Ark of the Covenant stood while *Israel* went over this *Jordan*. The Waters indeed are to the Palate bitter, and to the Stomach cold; yet the thoughts of what I am going to, and of the Conduct that waits for me on the other side, doth lie as a glowing Coal at my Heart.

I see my self now at the end of my Journey, my *toilsome* Days are ended. I am going now to see that Head that was Crowned with Thorns, and that Face that was spit upon for me.

I have formerly lived by Hear-say, and Faith, but now I go where I shall live by sight, and shall be with him, in whose Company I delight my self.

I have loved to hear my Lord spoken of, and wherever I have seen the print of his Shooe in the Earth, there I have covered to set my Foot too.

His Name has been to me as a *Civit-Box*, yea sweeter then all Perfumes. His Voice to me has been most sweet, and his Countenance, I have more desired than they that have most desired the Light of the Sun. His Word I did use to gather for my Food, and for Antidotes against my Faintings. He has held me, and I have kept me from mine Inquiries: Yea, my Steps hath he strengthened in his Way.

Now

Now while he was thus in Discourse. his Countenance changed, his *strong-men* bowed under him, and after he had said, *Take me, for I come unto thee*, he ceased to be seen of them.

But glorious it was, to see how the open Region was filled with Horses and Chariots, with Trumpeters and Pipers, with Singers, and Players on stringed Instruments, to welcome the Pilgrims as they went up and followed one another in at the beautiful Gate of the City.

As for *Christian's* Children, the four Boys that *Christiana* brought with her with their Wives and Children, I did not stay where I was, till they were gone over. Also since I came away, I heard one say, that they were yet alive, and so would be for the Increase of the Church in that Place where they were for a time.

Shall it be my Lot to go that way again, I may give those that desire it, an Account of what I here am silent about; mean time I bid my Reader *Adieu*.

FINIS.

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